

## REPORT

## NATIVE PAPERS IN BENGAL

FOR THE  
Week ending the 9th September 1911.

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## LIST OF NEWSPAPERS.

[Corrected up to the 24th August 1911.]

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BRUCE.</b>					
1	"Bangarstna" ...	Krishnagar ...	Weekly	Kanai Lal Das, Karmokar, age 24	2,500
2	"Bangavasi" ...	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 54; Hari Mohan Mukherji, Brahman, age 48; Satyendra Kumar Bose, ...	14,000
3	"Bankura Darpan" ...	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 50; Bisvanath Mukherji, B.L., age 48 years, Brah- man.	450
4	"Basumati" ...	Calcutta ...	Do.	Sasi Bhushan Mukherji, age 45 years; Hari Pada Adhikari, age 40; Mani Lal Banerji, age 36.	17,000
5	"Birbhura Hitaishi" ...	Balpur ...	Do.	Raj Ranjan Sen Gupta, age 45	720
6	"Birbhura Varta" ...	Suri ...	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	940
7	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Prabodha Nanda Sarkar, Kayastha ...	900 to 1,000
8	"Chabbis Pargana, Var- tavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, B.A., Kayastha, age 28.	500
9	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dina Nath Mukherji, Brahmin, age 45	1,200
10	"Dainik Chandrika" ...	Calcutta ...	Daily	Hari Das Dutt, Kayastha, age 40	500
11	"Education Gazette" ...	Chinsura ...	Weekly	Pundit Nibaran Chandra Bhat- tcharyya, Brahmin, age 55 years.	1,400
12	"Hindustan" ...	Calcutta ...	Do.	Hari Das Dutt, Kayastha, age 40	1,000
13	"Hitavadi" ...	Ditto ...	Do.	Anukul Chandra Mukherji, Editor; Jogendra Kumar Chatterjee and Manindra Nath Bose, Sub-editors.	20,000
14	"Jagaran" ...	Bagerhat ...	Do.	...	About 200
15	"Jasohar" ...	Jessore ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
16	"Kalyani" ...	Magura ...	Do.	Biswar Mukherjee, age 47, Brahmin,	500
17	"Khulnavasi" ...	Khulna ...	Do.	Gopal Chandra Mukherji, Brahman, age 50.	500 to 600
18	"Manbhura" ...	Purulia ...	Do.	Bagola Chandra Ghose, Kayastha, age 40.	500
19	"Medinipur Hitaishi" ...	Midnapore ...	Do.	Manmatha Nath Nag, Kayastha, age 34.	500
20	"Muhammadi" ...	Calcutta ...	Do.	Muhammad Akram Khan, age 26; Akbar Khan.	1,000
21	"Murshidabad Hitaishi" ...	Murshidabad ...	Do.	Bonwari Lal Goswami, Brahmin, age 45.	160
22	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Monthly	Rev. Lall Behari Shah, Native Christian age 52.	300
23	"Nayak" ...	Ditto ...	Daily	Rajkumar Sen, Baidya, age 28	2,000
24	"Nihar" ...	Cuttack ...	Weekly	Madhusudhan Jana, age 42	200
25	"Pallivarta" ...	Bongong ...	Do.	Charu Chandra Roy, Kayastha, age 37	500
26	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhushan Banerji, Brahmin, age 46	About 450
27	"Prachar" ...	Calcutta ...	Monthly	...	...
28	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, Brahmin, age 46; Banku Behari Ghose, Goala, age 40.	650
29	"Pratihar" ...	Berhampore ...	Do.	Kamakhyia Prosad Ganguli, Brahmin, age 62.	500
30	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 40.	About 700
31	"Ratnakar" ...	Asansol ...	Do.	Satya Kinkar Banerji, Brahman, age 28.	600
32	"Samaj" ...	Calcutta ...	Do.	Sarat Kumar Mitra; Bihari Lal Ray, B.A.; Saroda Charan Mitra, chief contributor.	1,000
33	"Samay" ...	Ditto ...	Do.	Adhar Chandra Das	500
34	"Sanjivani" ...	Ditto ...	Do.	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	10,000
35	"Sri Sri Vishnu Priya-o- Ananda Basar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, Brahman, age 38.	2,000
<b>HINDI.</b>					
36	"Bara Bazar Gazette" ...	Calcutta ...	Weekly	Chaturbhuj Aditihya, Brahman, age 30 years.	800
37	"Bharat Mitra" ...	Ditto ...	Do.	Sew Narain Sing, age 39; and Amrita Lal Chakravarti, Brahmin, age 48.	3,200



## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>HINDI—concl'd.</b>					
38	"Bihar Bandhu" ...	Patna ...	Weekly	Nand Kisor Das Surma, age 33 ...	600
39	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 37 ...	1,000
40	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott ...	1,350
41	"Hindi Bangavasi" ...	Calcutta ...	Weekly	Hari Kissen Joahar, Khettri, age 35 ...	3,000
42	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 29.	3,000
43	"Lakshmi" ...	Gya ...	Monthly	Madho Prasad, age 32 ...	200
44	"Marwari" ...	Calcutta ...	Weekly	R. K. Tebrevala, Hindu, age 40 ...	600
45	"Mithila Mibir" ...	Darbhanga ...	Do.	Bishno Kanta Jha,	530
46	"Sattya Sanatan Dharm" ...	Calcutta ...	Monthly	Radha Mohan Gokulji, Vaisya, age 41	600
47	"Shiksha" ...	Arrah ...	Weekly	Shukhul Narain Pandey, Brahmin,	2,000
48	"Sri Sanatan Dharm" ...	Calcutta ...	Do.	Ambika Prasad Bajpa; Sew Narain Lall.	300
49	"Tirhut Samachar" ...	Musaffarpur ...	Do.	Sangeswar Prosad Sarma, Babhan by caste.	200
<b>PERSIAN.</b>					
50	"Nama-i-Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 60 ...	1,000
<b>URDU.</b>					
51	"Al Punch" ...	Bankipore ...	Weekly	Syed Ahsan, Muhammadan, age 40 ...	600
52	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 37.	400
53	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 60.	657
<b>URIA.</b>					
54	"Garjatbasini" ...	Talcher ...	Weekly	Bhagirathi Misra, Brahmin, age 42 ...	...
55	"Sambalpur Hitaishini" ...	Deogarh, (Bamra) ...	Do.	Dinabandhu Garhnaik, Ohara, age 36.	...
56	"Samvad Vahika" ...	Balasore ...	Do.	Kasinath Panda; Brahmin, age 36 ...	336
57	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 49 ...	460
58	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy ...	936
59	"Utkal Varta" ...	Calcutta ...	Do.	Moni Lall Moherana, Karmokar, age 47.	600

No.

1

2

3

4

5

(This number fluctuates.)



*Additions to, and alterations in, the list of Vernacular News papers as it stood on the 1st January 1911.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Hindi Biharee"	Bankipore	Weekly.	... Sheikh Abdur Rahim, Muhammadan.	
2	"Bajrangi Samachar"	Jamora (Gaya)	Monthly.		
3	"Sulabh Samachar"	Calcutta	Weekly.		
4	"Moslem Hitaishi"	Calcutta	Weekly		
5	"Vartavaha"	Ranaghat	Weekly		



Abstracts of the papers read at the meetings of the Society for the year 1891.

Name of Publication	Where published	Editor	Name of Author
"The Atlantic"	London	W. G. L.	...
"The Atlantic"	London	W. G. L.	...
"The Atlantic"	London	W. G. L.	...



## I.—FOREIGN POLITICS.

**THE Nama-i-Muqaddas Hablul Matin** [Calcutta] of the 28th August publishes a telegram sent from Rusht to the Persian Anjuman in London which speaks about the peaceful state of Rusht, describes the trickeries of the Russians intended to create disturbance there, and informs that the people of Gilan hate Muhammed Ali. The paper is surprised to find that the Russian Officials while expressing their impartiality to all Parliaments and Governments, should, at the same time, be engaged in creating disorder at all important centres.

2. Referring to the many articles, telegrams and its own opinions which appeared from time to time in the paper since after the Potsdam interview on the subject of the Russo-German Convention, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 28th August says that the object of the Convention is to secure equal freedom to trade with other nations in Persia. The sum and substance of the Agreement is that Germany will possess all commercial and industrial rights such as those of working mines, organizing banks and establishing factories etc. In return, she recognizes the exclusive rights of Russia to construct (1) railway lines, (2) to make causeways and (3) to set up telegraph lines in Persia. This Convention gives Germany a free hand in acquiring all sorts of concessions from the Persian Government for places which are outside the sphere of the Russian influence, and also all but for the construction of railways, causeways and telegraphs in places within that influence.

All these political trickeries of Germany are for the sake of obtaining concessions for constructing railways in the Persian Gulf Section, Mahammera, Arbistan, Isphahan and Shiraz, all of which places are outside the spheres of the English and the Russian influence. The object of Sir Edward Grey in giving up the hundred years' old policy of England, and in sacrificing the liberty of the Persians at the altar of Russian friendship, was to monopolize the trade, etc. of Persia for England and Russia and to check the influence of Germany in Central Asia. Now, when Russia has accepted Germany's right of interfering in all matters connected with Persia, the English too will find themselves obliged to make an agreement with Germany, giving her the same rights in their own sphere of influence as Russia has given in hers. The result will be that Germany will be considered mistress of one-third of the share in Central Asia.

The paper, however, considers the Russo-German Convention not only harmless so far as Persia is concerned, but beneficial to the Persians, too, if the latter fully realize their own right and try to save their sovereign power for these reasons, viz., (1) the English would be henceforth obliged to support and protect the sovereign power of Persia, otherwise the two powerful rivals would possess themselves of the railway lines in Central Asia. The English then, losing everything, will have to face great dangers in India; (2) this agreement has naturally checked the progress of the Russians, for the Persians can now boldly give away all sorts of concessions, either within or without the spheres of influence of the two Powers, to Germany or to any other Power. They can also appoint German or any other officers for training their army and for establishing mills and factories, etc., (3) had the Russian and the English been the only two Powers having a hand in politics of Persia, they would never have allowed her to make any progress, but now that a third party has come into the field they will not only not offer any obstruction but will give positive help to the progress of the Persians.

The paper, here, referring to the terms of the Convention regarding the priority of the Russian rights in making railways, etc., shows that the superiority of Russia is only nominal.

It then refers to the replies of Sir Edward Grey to the Turkish Government regarding the Gulf Section of the Baghdad railway, and says that the settlement of the question of that part of Baghdad railway is in reality the settlement of that of the whole of Persia. It advises the Persians never to

**NAMA-I-MUQADDAS  
HABUL MATIN,  
Aug. 28th, 1911.**

**NAMA-I-MUQADDAS  
HABUL MATIN,  
Aug. 28th, 1911.**

**THE PERSIAN  
JOURNAL**

**THE PERSIAN  
JOURNAL**



be overawed in declaring the Persian railway as international. It is also of opinion that all these tricks played by the neighbours, the bringing back of Muhammad Ali and all revolutions, were for the sake of bringing pressure upon the Persians and obtaining railway concessions. If the Persians unite together and give up their lethargy no foreign power would be able to overpower them.

NAMA-I-MUQADDAS  
HABUL MATIN.  
Aug. 28th, 1911.

3. Referring to the riots taking place in Shiraz, the *Nama-i-Muquddas Habul Matin* [Calcutta] of the 28th August says that the condition of the city at the hands of the

native agents of the foreigners has become pitiable and heart-rending. Disorder is increasing in the city since the time of Kavam-ul-mulk's taking shelter in the English Consulate. The Persians are fully aware of the policy of the foreigners, for they find that the more the interference and harassment by the Russians in the north, the more is the interference in the south by the English (who do not like to lag behind their rivals in anything). The paper then repeats what it has often said, that the condition of Shiraz in the south is identical with that of Tabrez in the north, and so infers that order and peace in Shiraz is dependent on the peace and order in Tabrez, and as long as there is no settled state of things in Azirbajan there will be no peace and order in Fars. The English having made Baluchistan to correspond with Ardbel and Kirman to Gilanat, will give no rest to the Persians in Baluchistan and Kirman as long as Russia will carry on its high-handed policy in Ardbel and Gilanat. While Hussein Khan Kalahi affords the Russians a pretext to send their troops to Ardbel, Astara, Shahsun, etc., Barkat Khan comes in to induce the English to do the same in Baluchistan and Kachak Gun-running forces them, as it were, to keep an eye on the Gulf. In accordance with their agreement, either of the two neighbours do not like to lag behind the other in their competition in the expectation of ultimately dividing the country between themselves. Peace in the south, therefore, depends on peace in the north. All this disorder is due to policy, and as the Persians do not understand it they become a cat-paw in the hands of the foreigners.

It is apparent that if Kavam-ul-mulk be not in Fars, all rivalry would come to an end, and the doors of the English pretext for interference in the south, like that of the Russians in the north, would be closed for ever. So the English can never agree to this (Kavam-ul-mulk's going away). It is, therefore, that with tender affection the English keep Kavam-ul-mulk under their protection, render the attempt of the people and the Government in turning Kavam out of the country, fruitless, and encourage riots and quarrels in the town, with a view to afford them a pretext for sending troops to Fars. They silence the people and the Government saying that they should first put down the riots and then attend to the question of Kavam. At present when on the arrival of Muhammad Ali in Persia, the English got scent of a disorder in the north they took the opportunity to create disorders in the south.

The paper then speaks about the movements of the son of Kavam in sowing seeds of disunion in the town, the riots taking place in Shiraz, the efforts of Mirza Ibrahim to effect reconciliation, and the riotous and anarchical state of Fars, and says that, as long as there is no peace and order in the north, the English will purposely keep the south in a state of anarchy and disorder.

BRANAT MITRA,  
Sept. 2nd, 1911.

4. Referring to the appearance of the *Ex-Shah* in Persia, the *Bharat Mitra* [Calcutta] of the 2nd September says that The pledge of Russia and it was at an unfortunate moment that the *Ex-Shah* was handed over to Russia who, she knew, would

not keep her pledge, but she had faith in England, but seeing England silent, people, continues the paper, suspect that the *Ex-Shah* has invaded Persia with the consent of the two Powers. Some go even further and say that they want to divide Persia between themselves.

HITAVARTA,  
Aug. 31st, 1911.

5. The *Hitavarta* [Calcutta] of the 31st August asks if Persia was consulted about the agreement regarding railways in that country recently entered into by Russia and Germany and other Powers, or if they simply considered it was their own property.



6. The *Hitavarta* [Calcutta] of the 31st August is surprised to see that while the Powers of Europe are advocating peace, every one of them is increasing its armaments, and asks if the fact is a sign of peace or war.

HITAVARTA,  
Aug. 31st, 1911.

7. Referring to the attempt lately made by certain white men at Coatesvil in Pennsylvania to burn a Negro to death for some offence, the *Bangavasi* [Calcutta] of the 2nd September writes:—

BANGAVASI,  
Sept. 2nd, 1911.

Against black offenders the civilized white residents of America have a very convenient summary process of justice, known as lynching. In such cases, white people take the law into their own hands and hang the obnoxious black on the next tree or pelt, or goad or burn him to death. In the present case, the unhappy black man was thrown into a furnace fenced round with spiked wires. Perversely enough the black man attempted escape, but the kind christians held him back by poking him with clubs. Eight whites, old and young, have been arrested in this connection. A trial is sure to follow. But whatever its result may be, the black man must be considered fortunate in being relieved so expeditiously of all ills that flesh is heir to.

## II.—HOME ADMINISTRATION.

### (a)—Police.

8. The Eastern Bengal and Assam Government, writes the *Sanyasani* [Calcutta] of the 31st August, has issued an order prohibiting the practice of keeping unlicensed swords, bows, arrows, spears, daggers, and such other weapons in houses in all parts of the province, except the districts of Chittagong and Noakhali.

SANYASANI,  
Aug. 31st, 1911.

This is an effect of the Partition of Bengal. The inhabitants of the new province are now perfectly unarmed. Such are the people whom the authorities blame for not stirring out for catching dacoits! To what a pitiable condition Eastern Bengal is being reduced in consequence of the Partition!

9. The *Sulabh Samachar* [Calcutta] of the 1st September writes:—

SULABH SAMACHAR,  
Sept. 1st, 1911.

Punitive police in Khulna and Jessore. It is notified that the additional police quartered sometime ago in parts of Jessore and Khulna is henceforth to be maintained at the cost of the local public. The Namasudra-Musalman riots in these districts made special police precautions essential, as a preventive against similar disturbances in future. We do not know if the respectable people of the localities concerned took any active steps to compose the differences between the two communities at the very outset. Nobody can object now to Government quartering additional police in view of local conditions—we trust all trouble will cease, at any rate for the present. It is a pity that these people fail to understand that life becomes impossible in a village if its inhabitants quarrel and fight each other like this, forgetful of the duty of neighbourly conduct they owe each other.

10. Referring to the extension by one year more of the period of the quartering of a Punitive Police force at Gogachhi, Kishenpur, Balarampur and other villages in the Purnea district, the *Sanyasani* [Calcutta] of the 31st August says that the punitive arrangement has been existing in the locality for the last five years. Can the villages bear the burden any longer? Government ought to enquire whether they are not being obliged to sell their cattle, seeds, utensils etc., and also to stint their food and dress for meeting the cost of the punitive police force.

SANYASANI,  
Aug. 31st, 1911.

11. The *Sanyasani* [Calcutta] of the 31st August has the following:—

SANYASANI,  
Aug. 31st, 1911.

### PERSECUTION BY SPIES.

"Persecution by spies."

Babu Jyotish Chandra Ghosh, M.A., was a Professor of the Hooghly College. He lost his service



at the time of the *swadeshi* agitation. Subsequently, he was put to trouble for a long time by being implicated in the Calcutta Dalhousie Square bomb case. Although he has been let off in that case, police spies have made his life burdensome to him. We publish below a letter from Jyotish Babu for the knowledge of the Government—

Beliatore Post Office,

District Bankura.

The 27th August 1911.

To

The respected Manager of the *Sanjivani*.

Sir,

I beg respectfully to submit as follows:—

I shall be obliged by your publishing the following account in your paper. There is nothing extraordinary in it, but still I write it under the belief that it ought to be made known to the public.

In March last, I was arrested by the Calcutta Police on the suspicion that I was concerned with the bomb affair at Dalhousie Square. For three-and-a-half months the police tried to collect evidence against me and at last I was released by Mr. Tegart, Deputy Commissioner of Police, for want of sufficient evidence for prosecuting me. This happened about two and a half months ago. At present, my health having greatly broken down, I am for some time staying here in my uncle's house, as the climate of this place is salubrious, and I may remain here up to the Puja. Since my coming here, there has been an abundance of detective police officers in this distant village. I am informed that after I had come away, they enquired about me in my Taltala and Chinsura lodgings, and subsequently on receiving information two of them came here and stayed in the local Dak Bangalow. Perhaps this arrangement did not work well, and so two more officers have recently put forth their suspicious appearance. They are openly announcing themselves, and saying that Government has engaged them for watching my movements. I hear that Government has sanctioned an expenditure of Rs. 250 per month for these officers, that is to say, on my account. The result of my saying all this openly has been that whenever and wherever I go out people stare at my face with astonishment. Happily, however, all my friends here have been my friends since my boyhood and are my near relatives. This is what has made it possible for me to live here, otherwise I would not have got a man to speak with (lit. speak even two words to). Owing to physical indisposition I did not go out on one day, and I hear that on that day a great row was created in the village. The detective gentleman asked the village *panchayat* and *chowkidars* about me, but, failing to get any information from them, became extremely anxious. At last their anxiety was somewhat lessened by my elder-brother giving them the information required. Two days ago I had a talk with them for the first time. They requested me hard to be so good as to give information on the day I would leave the place, for if they failed to follow me they would lose their service. I was obliged to reject this request. No son of a gentleman can accede to such a proposal. I heard from them that this system of espionage would be abolished in January next. I do not know how far this is true. They are now particularly requesting me to take a trip to the North-west or to Puri, for in that case they will have the pleasure of a travel and the Government also will be put to some expenditure. I do not know whether there is any "sinister significance" in what they say. I am bound to say that none of them in lacking is lip-courtesy, and it appears from their conversation that they are very respectable men, born of respectable families.

I do not want to express any opinion in this connection. I have related only what is true. I have, however, one or two things to say on the matter. If, even after a long investigation, Government is still of opinion that I was connected with the bomb affair, it may do with me whatever they like. But if it is convinced that I am perfectly innocent, then I am unable to understand the usefulness of this surveillance. I am an insignificant person, and I fail to make out the necessity of spending Rs. 250 every month for my sake. It may, however, be said that he whose money it is may spend it in any way he likes,



so that it is mere officiousness on my part to discuss the matter. Next, it is the rule that detectives should conceal their identity. When I see them violating this rule, it seems to me that their real object is to persecute me. Had it been an unknown place I would not have most probably received shelter anywhere. I used to meet my expenses by working as a tutor to a student in Calcutta. But attempts have been made to put me into difficulties by putting a stop to this income of mine in various ways. All this, however, can do me no harm. God is my help and I firmly believe that "Victory attends the side that is righteous".

JYOTISH CHANDRA GHOSH.

On the letter the writer remarks :—

It is necessary to know whether the detectives are harassing Jyotish Babu with the knowledge of the Government. Now-a-days many people are realising money from people by falsely personating as detectives. It is necessary to know whether or not they are only such sham detectives. If they are real detectives, then also it is necessary to know who are creating unrest and discontent in the country by engaging them in the work. We hope that Government will enquire into the matter.

12. Referring to the prohibition of the performance of the drama entitled "Ahamari" (Ah! How nice!) By a Notification in the Calcutta Gazette, the *Muhammadi* [Calcutta] of the 1st September says that the officer, through whose negligence or fault such an immoral and defamatory piece was permitted to be enacted on the public stage, should be severely taken to task. The Calcutta theatres are often found to stage dramas, the purpose of which seems to be nothing but to vilify Musalman rulers and Emperors and to lower all Musalmans in the estimation of the public. Moreover, the principal playwrights often pander to the vitiated taste of the public. In this way the performances held in the Calcutta theatres often deeply wound the feeling of non-Hindu communities. The attention of the Lieutenant-Governor is drawn to the matter.

MUHAMMADI,  
Sept. 1st, 1911.

13. Does any of you know Hari Sing? sarcastically asks the *Nayak* [Calcutta] of the 30th August. Hari Sing is a great man. He is that ring-game player whose case went even to the High Court, where the judges held that the ring-game was not gambling. The Calcutta Police has fallen in love with Hari Sing and constantly watches his movements. Recently he was arrested in the Calcutta race ground on a charge of being drunk and disorderly, but was subsequently released. Two or three hours after this incident he was rearrested, and a Mahajan stood bail for him. Now, he is being prosecuted on a certain charge under orders from the Deputy Commissioner of Police. In this connection, Hari Sing is kept confined on the ground-floor of the Police Court like a most ordinary prisoner. The case being *sub-judice* we shall refrain from saying anything about it. But we ask, why does the police persecute him? If he is guilty of any offence, punish and deport him, and we shall have nothing to say. But when there is no charge against him, why is his house searched any number of times, and why is he arrested anywhere and everywhere?

NAYAK,  
Aug. 30th, 1911.

14. The *Basmati* [Calcutta] of the 2nd September writes as follows :—

The *Sulabh* on the police. "The police," says the *Sulabh* "is charged with the main part of the work of administration."

This must, we believe, be as much a news to the police itself as it is to us, and as it is also to Lord Hardinge. The *Sulabh* will do well to remember the poet's line, "Some people (dunces) are respected only so long as they do not open their mouths."

A novel conclusion of the *Sulabh*'s is that educated men are loath to enter the police service, because the very fact of being a member of that service constitutes a sort of stigma in the estimation of the public. This is, however, notoriously at variance with the fact. A police officer is not hated except in so far as his conduct renders him an object of hatred. The conduct is no doubt misjudged in some instances. Nobody has ever been hated merely because of the fact of his being a member of the police service. No one, for instance ever hated Sir Henry Harrison, Sir John Lambert and Babur Jagadis Ray and

BASMATI,  
Sept. 2nd, 1911.



Ramcharan. A new epoch has dawned on the country and the duties of the police are now flowing in a new channel, and if individual policemen are hated for their acts by *someone* it is not proper to convert this *someone* into many.

One point on which there is a material difference of opinion between the authorities and the public, is that relating to the punishment of guilty police officers. The authorities are averse to such punishment from a fear of loss of prestige, which loss must, in their opinion, serve to embolden the public and weaken the supreme authority of the police, so necessary for the maintenance of the peace and punishment of wrong-doers. We on the contrary are of opinion that "one infected sheep poisons all the rest," and we accordingly advise expulsion of such sheep. Great good results from openly punishing a guilty police officer. It vindicates justice and thereby enhances the public regard for the sense of justice of the police authorities.

There is a more rational explanation for the unpopularity of the police service than the fanciful one offered by the *Sulabh*. Overwork, night-keeping, contact with thieves and dacoits, exclusion from the higher grades in the service, are sufficient to explain the reluctance of educated Indians to enter the Police Department. Let an Indian be appointed Inspector-General of Police and Indians will be eager to enter the police service. But till this remote contingency takes place, let not the *Sulabh* make itself ridiculous by its lucubrations about what it supposes to be the cause of the unpopularity of the police service.

HITAVARTA,  
Aug. 31st, 1911.

15. Our rulers, says the *Hitvarta* [Calcutta] of the 31st August, accuse the Indians of not helping the police, but how do they explain the conduct of their own countrymen

who not only refused to help the police but are now asking for an open enquiry into their conduct during the recent strikes in England, although the force is said to be so good? Is there anything then to be wondered at if the Indians have a strong desire to hold aloof from the police, which was condemned by even Sir A. Fraser who was called the friend of the Police? It is hoped that Sir Lancelot Hare, the late Lieutenant-Governor of Eastern Bengal, who found fault with the people for it a few days before laying down his office, will try to learn a lesson from the example of his own countrymen.

SANJIVANI,  
Aug. 31st, 1911.

16. Referring to the Ahmedabad Bomb Conspiracy case, the *Sanjivani*

The Ahmedabad Bomb Conspiracy case—its lessons.

[Calcutta] of the 31st August says that it is highly creditable to the Ahmedabad Police that immediately they found out their mistake they took steps to correct it, instead of trying to fabricate evidence as policemen generally do to support their position. The Ahmedabad case is full of lessons for the Government. The first lesson is that wicked people become spies for the sake of money. Another lesson is that they often put innocent people into difficulties by placing bombs etc., in their houses. We, continues the writer, personally know of one such incident in Calcutta. In 1908 a police spy put 200 cartridges in premises No. 4 College Square where a number of students lived. The spy hoped to get reward from the police by informing against these students and having them arrested as anarchists. But they happened to discover the cartridges and baffled the spy's endeavour by making them over to the police. In the Midnapore affair, also, a bomb was smuggled into a gentleman's house. All these cases teach the lesson that if arms, etc., are found in any person's house, one should not at once jump to the conclusion that that person is an anarchist.

SULABH SAMACHAR,  
Sept. 1st, 1911.

17. The *Sulabh Samachar* [Calcutta] of the 1st September writes:—

Outbreak of crime in Tinnevely. There has been an outbreak of dacoity, arson and crimes of other kinds in Tinnevely, to the resulting panic of the local public. None needs to be told why these acts of outrage are occurring. And yet there will be an outcry if Government takes steps to put them down. But should it be deterred from doing its duty for that reason? No. It is strange that the authors of these outrages cannot see that they are injuring themselves and their compatriots by their acts, that upon themselves will fall the brunt of the repressive measures which Government may be driven to adopt with a view to put a stop to these outrages. Something should be promptly done to reassure the Tinnevely public amidst the panic which has overtaken them.



## (b)—Working of the Courts.

18. Referring to the tribute of praise offered to Sir Lawrence Jenkins by Mr. Ramsay MacDonald in Parliament, the *Samay* [Calcutta] of the 20th August says:—

In praise of Sir Lawrence Jenkins.

It is on the impartial administration of justice that British rule in India is founded. Such judges as do not dispense justice with impartiality or behave in a manner calculated to shake the confidence of the people in the British law-courts, weaken the foundation of British rule. Judges like Sir Lawrence Jenkins and Mr. Justice Fletcher are really pillars of British rule in India.

SAMAY,  
Aug. 20th, 1911.

19. The *Samay* [Calcutta] of the 1st September says that many judicial officers in the mufassal are in the habit of holding courts till late in the evening. This causes endless inconvenience and trouble to both pleaders and parties. The attention of the Government is drawn to the matter.

Late sitting of Courts.

SAMAY,  
Sept. 1st, 1911.

## (d)—Education.

20. The *Hindi Bangavasi* [Calcutta] of the 4th September also finds no course left but to consent to the amalgamation of Mrs. Besant's with Malaviya's University Scheme, and exhorts the Hindus of Calcutta to pay liberally to the proposed Hindu University as the people of other towns have done.

The Hindu University.

HINDI BANGAVASI,  
Sept. 4th, 1911.

21. Quoting examples of self sacrifice from the ancient history of India, the *Shiksha* [Arrah] of the 31st August exhorts the Beharis to come forward with liberal subscriptions for the Hindu University, and expects the Maharaja of Darbhanga, who has paid a good deal for nothing to the Bharat Dharma Mohamandal to contribute at least 10 lakhs.

Appeal for Hindu University.

SHIKSHA,  
Aug. 31st, 1911.

22. The *Mithila Mihir* [Darbhanga] of the 26th August reports the enthusiasm displayed by the people of Madhubani for the Pandit Madan Mohon Malaviya's Hindu University, and quotes the instance of a farmer cultivating 2 bighas of land subscribing Rs. 20 for it, that being the sale price of 5 cottahs of the land held by him.

The Hindu University—an awakening.

MITHILA MIHIR,  
Aug. 26th, 1911.

The paper devotes an article to the subject and bears testimony to the awakening of a national spirit in the Hindu community caused by Malaviya's scheme. It is, however, anxious to know the promoters' definite views about the amalgamation of their University with those of Mrs. Annie Besant and the Bharat Dharma Mahamandal.

The attention of the Hindus is drawn to the opportunity offered to redeem their reputation of being foremost among the nations of the world in intelligence, energy and religious zeal by removing the only defect, that of being wanting in united and organized actions.

23. In an article the *Hitavarta* [Calcutta] of the 31st August discusses the question of the Hindu University, the absolute necessity of which, it says, it has proved, and then calls on the Hindus to support it in spite of the fact that Mrs. Annie Besant's Hindu College is to be its first College. The paper was opposed to this idea but has to give its consent, though very reluctantly, because there is no alternative, as Pandit Madan Mohan Malaviya has got information from a reliable source that Charter for the University is not likely to be granted unless there already be a College to begin with. It points out the fate of the Calcutta National College, which, in spite of a strong financial position and guidance of the best intelligence in the land, is dying out for want of boys, to those who advocate self-reliance and would have no charter from the Government. To the latter the paper also points out that there is a time for everything, and if that is allowed to slip away perhaps it may never come in the near future. The present is the most opportune time for applying for a charter, for various reasons, which the paper recounts, and if not availed of by the Hindus, would leave them no other resource but to drown themselves in shame.

The Hindu University.

HITAVARTA,  
Aug. 31st, 1911.



**BNARAT MITRA,**  
Sept. 2nd, 1911.

24. The *Bharat Mitra* [Calcutta] of the 2nd September finds in the establishment of the proposed Hindu University, the only way to the salvation of the Hindu community, and after enumerating what that institution is expected to accomplish for the Hindus and pointing out the amounts raised by other towns visited by the Hon'ble Pandit Madan Malaviya's deputation for calls on the Hindus to subscribe liberally for the scheme and prove that their love for Hinduism is not mere myth.

Warning to the Hindus.

**HINDUSTHAN,**  
Sept. 1st, 1911.

25. Referring to the various Hindu University schemes now before the public, the *Hindusthan* [Calcutta] of the 1st September writes as follows:—

The various Hindu University schemes.

Mrs. Besant's scheme will not give the country a Hindu University, for Theosophy, which Mrs. Besant advocates, is not Hinduism. Her University will merely be an enlarged form of the Central Hindu College.

As regards Pandit Madan Mohan Malaviya's scheme, we do not think that it will be ever given effect to; 25 or 30 lakhs of rupees is too small a sum for giving effect to a scheme which, if properly carried out, would require an expenditure of a crore of rupees at the very outset. Besides this, Pandit Malaviya's University, too, will not be a truly Hindu University, for it will recognize all descendants of Hindus as Hindus, no matter whether they respect Hindu customs and usages or not.

It is only if the Dharma Mahamandal's scheme is carried out, that the country will get a really Hindu University which it may well be proud of. The Mahamandal also, with its Rajas and Maharajas as members and patrons, has command over funds sufficient to give effect to the scheme. But already the so-called Hindus of the country have begun to strongly protest against the scheme, because it will observe the rules of the caste-system and teach only Sanskrit. They say that the scheme, if given effect to, will produce only an enlarged *tol*. But is not a *tol* like the famous Nalanda University of the Buddhists an object of real glory and worth? The existing Universities of the country have taken the charge of teaching Western Science and arts to the Indians. Pandit Malaviya's University will not surely be an improvement on them in this respect. As regards denominationalism also, this University will not be a Hindu University, in the sense that the Aligarh College will be a Musalman University. Under the circumstances, what the Hindus now require is a University on the lines proposed by the Mahamandal—a central seat of Hindu teaching with institutions affiliated to it all over the country.

**SAMAY,**  
Sept. 1st, 1911.

26. The *Samay* [Calcutta] of the 1st September is astonished to learn from the *Bengales* that a student of the Sylhet High English School has been rusticated for five months for having in his possession a copy of the *Bhagavadgita*, a portrait of Mr. Aravinda Ghosh, and two copies of the *Amrita Basar Patrika* newspaper.

"A 'strange case' of punishing a student."

The *Gita* is the highest religious book of the Hindus, the *Amrita Basar Patrika* was never prosecuted for sedition, and, as for Mr. Ghosh, although he was prosecuted for sedition he was found not guilty and acquitted. Why then has the boy been punished? Such a punishment does not act as a corrective, but simply ruins the future of the unfortunate person punished.

**SATYA SANATAN DHARMA,**  
Aug. 31st, 1911.

27. Seeing the rustication of a boy of the Sylhet High School for his having been found in possession of a copy of the *Gita*, a few copies of the *Amrita Basar Patrika* and a picture of the respected Aravinda, the *Satya Sanatan Dharma* observes:—"If this be the policy, the present peace has a short life."

A short-sighted act condemned

**HINDI BANGAVANI,**  
Sept. 6th, 1911.

28. A correspondent in a letter to the *Hindi Bangavani* [Calcutta] of the 4th September 1911, questions the utility of the four Beharis who are on the Senate of the Calcutta University, specially in connection with the study of Hindi, and pities the case of the students of the Presidency College who have taken up Hindi but for whom no provision has been made to teach that subject.

In conclusion, the writer requests the University Authorities to appoint men like Mr. Kashi Prasad Jaiswal and others for that purpose. This would not



only make the work of the University more successful but absolve that body from blame.

29. Referring to the fact of Mr. Harinath De's death, which renders the

The Librarianship of the Imperial Library and Dr. S. C. Vidyabhusan. Librarianship of the Imperial library vacant, the *Nayat* [Calcutta] of the 31st August says:—

In the arrangement that will be made to fill this vacancy, Mahamahopadhyaya Dr. Satis Chandra Vidyabhusan will become Deputy Librarian with a controlling English officer above him. Most probably Babu Murali Dhar Banerji will succeed the Mahamahopadhyaya as Principal of the Sanskrit College. Pandit Vidyabhusan is an able, energetic and learned man and has been performing his duties as Principal of the Sanskrit College with great ability. In knowledge of various languages, capacity for work, and purity of character, he gives place to none. Why not make him Librarian then? Every Bengali will be glad to see him established in the Librarianship of the Imperial Library.

*NAYAK*,  
Aug. 31st, 1911.

(c)—Local Self-Government and Municipal Administration.

30. We do not understand, writes the *Nayat* [Calcutta] of the 1st September, what the Calcutta Municipality means by repairing a road first and then reopening it for pipe-laying. After pipe-laying the roads are not properly levelled down. The attention of the Chief Engineer of the Corporation is drawn to the matter.

*NAYAK*,  
Sept. 1st, 1911.

31. The *Bara Bazar Gazette* [Calcutta] of the 2nd September draws attention to the growing evil of adulterated food supply, referring specially to ghee, in Calcutta which it fears would seriously tell upon the health of the people. The Corporation should, therefore, not only have the Bazar supply examined by experienced and honest Inspectors, but have their work checked from time to time by higher officials.

*BARA BAZAR GAZETTE*,  
Sept. 2nd, 1911.

(h)—General.

32. The *Dainik Chandrika* [Calcutta] of the 6th September says that in view of the financial difficulty of Government, a difficulty which stands in the way of many urgently needed improvements, Government should take special care to see that not a pice is wasted in futile prosecutions of supposed political offenders while adopting measures for the punishment of those who are really guilty of disaffection. It should also see that not a single man dies of starvation in this year of scarcity, that improvement is effected in the matter of education and sanitation, and that water-scarcity is removed.

*DAINIK CHANDRIKA*,  
Sept. 6th, 1911.

33. The *Hitavarta* [Calcutta] of the 31st August wants to know whether the Government of India would recover Rs. 40,000 which they have spent in the Stallman case, from Germany.

*HITAVARTA*,  
Aug. 31st 1911.

34. The Government of India, writes the *Hitavadi* [Calcutta] of the 1st September, has spent Rs. 40,000 on the Stallman Extradition case, and of this sum the Advocate-General has received Rs. 11,000. The German Government will not contribute a single pice towards meeting this cost. We see that in Government cases the authorities are inclined to spend money like water. This is injurious to both the Government and the people. If the authorities take the opinion of expert lawyers before engaging in any law-suit, much money belonging to the poor Indian tax-payers may be saved. We hoped that the lesson of the Howrah Gang Case would make the authorities more careful in spending money on law-suits but we now see that we were mistaken.

*HITAVADI*,  
Sept. 1st, 1911.



BANAJ,  
Aug. 30th, 1911.

85. Referring to the protest made at Lucknow against special representation of Muslims on District and Municipal Boards in the United Provinces, the *Sangai* [Calcutta] of the 20th August says:—

Separate Muslim representation in local bodies in the United Provinces. We hope that the Government will not displease one section of the community in order to please another, for the consequence of such a policy cannot but be bad.

BHAR BANDEU,  
Sept. 2nd, 1911.

36. While thanking Lord Hardinge for ordering the release of the Hatwa State from the Court of Wards, the *Bihar Bandhu* [Bankipur] of the 2nd September says that the order shows that His Excellency is not blindly guided by the recommendations of Provincial Governments, but considers independent enquiry necessary. This is very satisfactory from people's point of view.

DAINIK CHANDRIKA  
Sept. 2nd, 1911.

37. The *Dainik Chandrika* [Calcutta] of the 2nd September remarks that Government, often unjustifiably, places estates under the Court of Wards even when the minors have natural guardians to manage their property for them. The case of the Putia Estate and the recent one of the Hatwa Estate are instances in point. It is gratifying that the officiating Lieutenant-Governor has come to realize the injustice of depriving the Maharani of Hatwa of the right of managing her minor son's estate.

SANJIVANI,  
Aug. 31st, 1911.

38. The *Sanjivani* [Calcutta] of the 1st August takes exception to the Eastern Bengal and Assam Government engaging a barrister engaged in a barrister-at-law in the case in which a boy of village Barha in the Pabna District has been charged with sedition. Is the case so difficult that the Public Prosecutor at Pabna could not manage it? A barrister will cost at least 3 or 4 thousand rupees. Is such lavish expenditure of money in law suits proper in a country where education and sanitation are left in a deplorable condition for want of funds?

JAGARAN,  
Aug. 30th, 1911.

39. Referring to the question of appealing against Mr. Justice Fletcher's judgment in the Midnapore damage suit, the *Jagaran* [Bagerhat] of the 20th August says:—

The Midnapore damage suit. Apart from the question of cost even if the plaintiff is defeated on appeal, the public mind will not change the opinion which it has already formed about the case.

HITAVADI,  
Sept. 1st, 1911.

40. It is now almost settled, writes the *Hitavadi* [Calcutta] of the 1st September, that there is to be an appeal in the Midnapur damage suit. If the plaintiff loses the

*Ibid.*

case his property will be sold or he will be sent to jail for costs, and the defendants will receive promotions in service and perhaps even compensations for the harassment they have undergone. But if the latter lose the case, who will pay the costs? Will their properties be sold? And if they have no properties, will they be sent to jail? Or will dismissal from service be their highest punishment? Such questions are arising in many people's minds. Again, why have not these officers, who have been twice found guilty by the High Court, been suspended? Such suspension would not have been unprecedented. Mr. Beaufort, Joint Magistrate of Murshidabad, and Mr. Farrel, another Civilian, were suspended in Lord Northbrook's time. Mr. Brodlay (?) was suspended in Sir George Campbell's time. Mr. Garrett, District Judge of Dacca, and Mr. Benner, a Member of the Board of Revenue, were suspended merely for having borrowed money from people. But Mr. Weston is still working as Magistrate of Bankipore. We hope that Lord Hardinge will not trample on justice for the sake of prestige.

BASUMATI,  
Sept. 2nd, 1911.

41. The *Basumati* [Calcutta] of the 2nd September contends that the cost of the appeal in the Midnapore case should be paid out of the pockets of the appellants, and that for the following reasons. True, the appellants in this case are Government servants whose reputation Government is naturally anxious to clear up. But it should be remembered that the plaintiff in the original case is also a subject of Government who felt himself aggrieved and sought redress in the highest tribunal in the land, where he has obtained it. It should be further remembered that it has been an unequal contest throughout.



a contest between a private individual with none but his own private resources to rely upon and certain Government officers backed by the infinite resources of the State. It is therefore questionable whether Government has acted rightly in agreeing to spend more public money—money which it holds in trust for the public—on an appeal.

Another thing which one naturally likes to know in this connection, is whether competent legal advice was taken by the Supreme as well as the Local Government as to the probable result of an appeal in the case. The presumption is that it was, for Government cannot be supposed to act from motives of simply harassing the opponent without any regard to the final result. But was a competent private lawyer consulted? Was the full text of the judgment and the whole mass of evidence placed before him? There does not seem to have been time enough to procure copies of this huge mass of matter within so short a time. And even if there was it is not likely that the lawyer consulted could have gone through the whole of it carefully within a few days. It would thus appear that the adviser or advisers of Government must have done their work perfunctorily.

42. The *Hitavarta* [Calcutta] of the 31st August prays to be delivered from a new calamity now threatening the people of Bengal in the shape of a separate High Court for East Bengal, in favour of which Sir Lancelot Hare expressed himself the other day, and to support which the *Times* wrote an article also, in spite of a definite pledge against a separate High Court being given by Lord Curzon at the time of the Partition of Bengal and repeated several times during the viceroyalty of Lord Minto. The *Times*' support, in the opinion of the paper, is due to the doings of the Moslem League.

HITAVARTA,  
Aug. 31st, 1911.

43. Referring to the petition submitted by the Moslem League to the Secretary of State for India, for establishing a High Court at Dacca, and to the support given by the *Times* to the proposal, the *Sanjivani* [Calcutta] of the 31st August says that only a few Mussalmans are trying to have a High Court at Dacca; the lawyers of Eastern Bengal are, however, opposed to the scheme on the ground that a High Court at Dacca will, to a great extent, be under the influence of the executive. Government will not surely proceed against the opinion of the majority in this matter.

SANJIVANI,  
Aug. 31st, 1911.

44. The *Basumati* [Calcutta] of the 2nd September refers to the article published in the *Times* advocating the creation of a separate High Court in East Bengal as a prognostic of evil, and reiterates once more its oft-repeated contention that the bifurcation of the present High Court will impair its influence and prestige, and grieve everybody but a handful of agitators whose movements are regulated by certain wire-pullers.

BASUMATI,  
Sept. 2nd, 1911.

45. Seeing that Mr. Montagu declared in his budget speech that Muhammadans insisted on the low class Hindus being censured separately, and comparing his statement with what Mr. Butler had said in reply to Mr. Sinha in the Council, the *Bharat Mitra* [Calcutta] of the 2nd September wants to know which of them is to be called truthful, as both cannot be so.

BHARAT MITRA,  
Sept. 2nd, 1911.

46. The *Basumati* [Calcutta] of the 2nd September is glad that Sir Edward Baker's son has recovered and that he will soon return and resume charge of his office.

BASUMATI,  
Sept. 2nd, 1911.

47. The *Hitavarta* [Calcutta] of the 31st August points out that the large concourse of people to bid farewell to Sir Lancelot Hare at the Steamer Ghat at Dacca, indicates only the generosity of the Bengalis for whom His Honour's rule was very oppressive.

HITAVARTA,  
Sept. 31st, 1911.

### III.—LEGISLATION.

48. The Calcutta Improvement Bill, says the *Marwari* [Calcutta] of the 1st September, has been passed into law, all the amendments of the non-official Members being summarily rejected. There would now be magnificent

MARWARI,  
Sept. 1st, 1911.



HITAVADI,  
Sept. 1st, 1911.

buildings and street improvements of a sanitary nature, but the poor in its opinion will have no place to live in and great inconvenience would be caused in doing business, but who listens to the poor.

49. Referring to the discussion of the Calcutta Improvement Bill in the Bengal Legislative Council, the *Hitavadi* [Calcutta] of the 1st September writes as follows:—

The Calcutta Improvement Bill. Some of our Anglo-Indian contemporaries are angry with the non-official Members of the Council, because in their opinion the latter wasted the Council's time by making the discussion too long, and they say that measures similar to those obtaining in Parliament should be adopted to prevent useless discussion in the Legislative Councils here. But there can be no comparison between Parliament and these Councils. In Parliament legislative measures are enacted by the chief party representing the people, while in this country the people have no hand in the passing of laws, their power being confined to the discussion of legislative measures introduced by the Government. In this state of things, if the privilege of discussing legislative measures by non-official Members here is restricted, the idea of taking the people's views on them will be reduced to a phantom. Moreover, six or seven days cannot be considered to be too long a time for discussing an important measure like the Calcutta Improvement Bill. Undoubtedly, some of the amendments proposed by non-official Members were unreasonable, but are unreasonable proposals never made in Parliament? Most of the amendments, however, were reasonable. The Anglo-Indian newspapers charge the non-official Members with having been actuated by a sordid, selfish motive in proposing the amendments. This is a very wrong and unjust charge to bring against the entire body of the people's representatives. The fact is that the Anglo-Indian press never misses an opportunity to abuse and rail at Indians.

The rejection of the proposal to exempt purchasers of landed property valued up to Rs. 5,000 from the obligation to pay the purchase-tax, will make it almost impossible for poor people to acquire land in the city for residential purposes. The rejection of another proposal has made us sorry. It was the proposal to pay compensation for the reduction of value, consequent on the working of the Trust. It is to be highly regretted that the Hon'ble Mr. Bompas looked only to the interest of the Trust and showed a total disregard for the interest of house-owners.

It is wrong to make the Zamindars only responsible for the prevalence of insanitary conditions in the city. The Government and the Municipality also are open to the same charge. However that may be, if it is the fault of the Zamindars that Calcutta is so unhealthy, they alone should have been made to pay the penalty for it. It is, however, to be highly regretted that even such persons as have no other property in the city besides their dwelling houses have been included in the same rank with zamindars in this respect.

We are unable to restrain ourselves from referring to the Maharaja of Burdwan's speech on the proposal to pay a 15 per cent. compensation to owners of properties acquired by the Trust. The snubbing which he received from the Hon'ble Mr. Macleod in connection with the vaunted loyalty of zamindars, was well deserved and opportune. The Maharaja's reference to the recent Liverpool labour riots proves that his loyalty has vanished the moment the interest of zamindars has been hurt. If he has the least sense of self-respect, we think that, after what Mr. Macleod has said, he will no more talk of loyalty.

We hope that the authorities will not reject the very reasonable advice given by the Hon'ble Rai Bahadur Sita Nath Ray, to the effect that the improvement of the northern quarter of the city should be taken up first.

The Act has been passed. In 60 years Calcutta will be turned into a paradise. The present generation of the inhabitants of the city will not, therefore, have the pleasure of seeing the perfect beauty of this paradise. Their lot will be to suffer by being dispossessed of their dwelling houses. The authorities say that the comforts of living in Calcutta will immensely increase in consequence of the operation of the Act, but we think that it will be quite the contrary. However that may be, the discussion over the Bill proves that



we have gained nothing by the enlargement of the Legislative Councils, and that the Government showed an improper *sic* for passing the Bill as it stood.

50. The *Muhammadi* [Calcutta] of the 1st September takes the non-official Musalman Members of the Bengal Legislative Council to task for not having properly fought for guarding Musalman interest in the Calcutta Improvement Bill. The amendment

The Calcutta Improvement Bill and the Musalman Members in Council.

moved by the Hon'ble Maulvi Syed Fakruddin, to the effect that the Board of Trustees should have a Musalman member got a lukewarm support from two Bihari Musalman members, and was opposed by another non-official Musalman member. The Hon'ble Dr. Suhrawardy remained absent from the meeting in spite of all his usual vauntings to serve the Musalman community. The weak-hearted, undutiful and unpatriotic Musalman members who got themselves elected by luck and 'canvassing, think themselves gratified by the privilege of sitting in the Council. The Musalman community has had enough of them and will be glad to be relieved of their tutelage.

51. The failure of practically all the non-official amendments to the Calcutta Improvement Bill, writes the *Sanjivani* [Calcutta] of the 31st August, proves the worthlessness of the reform of Legislative Councils.

The debate on the Calcutta Improvement Bill—what it proves.

The theoretical non-official majority now appears to be practically of no value, for there is no possibility of all the Hindu, Musalman and Christian non-official Members ever ranging themselves on one side against the Government. The rejection of all the non-official amendments by the Government leads to the inference that the main body of non-official Members who supported them are all fools in the opinion of the authorities. Even the harmless proposal made by Babu Bhupendranath Basu to increase the number of Trustees from 11 to 13, was rejected by 27 votes against 18. With the exception of non-official English Members and one Musalman Member, all the non-official Members present in the meeting supported the amendment. But still the Government did not relent. It is undoubted, therefore, that all our expectations from the reformed Councils were vain.

52. The *Basumati* [Calcutta] of the 2nd September says that there is much to say in defence of the provision of the Calcutta Improvement Act refusing compensation to Calcutta landowners, anomalous as it may seem. The value of land has doubled in Calcutta during the last ten years, and the house-owners have besides made immense unjustifiable profit by the erection, for the use of poor tenants, of wretched houses in which a musalman gentleman would be ashamed to house even his cattle. They have, therefore, no right to complain if they obtain, in the working out of a project for the public benefit, no more than the just values of their land. The case of suburban land-owners stand on a different footing. There is to be a speedy rise in the value of land there, as a result of the rush of residents from Calcutta in consequence of the execution of the Improvement Scheme. It is therefore but just that suburban land-owners should be compensated for the loss of the benefit to which, but for the acquisition of their lands, they would have been entitled. Besides, no such hard dealing can be laid to their charge as that of which the Calcutta house-owners are guilty.

The sooner the work of improvement is taken in hand the better. Having regard to the immense powers which they will exercise, the Board of Trust should be composed of really capable and conscientious men.

Along with the improvement of the town, the condition of the suburbs also should be improved for the convenience of the displaced town population. Better sanitation, cheap trams, and the removal, where possible, of some of the Government offices to the suburbs, are the improvement needed in this connection.

53. The *Hitavadi* [Calcutta] of the 1st September takes the *Deva Samaj* of Lahore to task for supporting the Hon'ble Babu Bhupendra Nath Basu's Marriage Bill, and says that it is high time that meetings were called all over the country to protest against this revolutionary proposal.

The Marriage Bill.

MUHAMMADI,  
Sept. 1st, 1911.

SANJIVANI,  
Aug. 31st, 1911.

BASUMATI,  
Sept. 2nd, 1911.

HITAVADI,  
Sept. 1st, 1911.



SRI SRI VISHNU  
PRITTA-ANANDA  
BARAN PATRIKA,  
Sept. 1st, 1911.

NAYAK,  
Aug. 30th, 1911.

54. Referring to the Hon'ble Mr. Gokhale's Elementary Education Bill, the *Sri Sri Vishnu Pritta-Ananda Baran Patrika* [Calcutta] of the 1st September says:—

Without education of the masses no more progress is possible for India, whether in agriculture, trade or politics. But the country is now too poor to be able to pay fresh taxes for defraying the cost of a system of universal primary education. We think that Government ought to pay the whole of this cost, for it is morally responsible for the physical, material, moral, and intellectual welfare of its subjects.

55. Referring to the Hon'ble Mr. Gokhale's Elementary Education Bill, the *Nayak* [Calcutta] of the 30th August, writes as follows:—

Mr. Gokhale says that in European countries fifty per cent. and sometimes even eighty per cent. of the cost of primary education is borne by Government. In reply, we shall say that in India if Government has to bear the cost of universal primary education in this proportion, it will have to levy a fresh tax which the country, with its chronic poverty, is unable to pay. Besides this, conditions in India differ from those in a European country, inasmuch as India is a subject country and possesses endless diversities in race, religion and language, while a European country is independent and possesses one race and one religion. European civilization is mundane and progressive, while Indians care very little for this world, and direct all their activities towards gaining welfare in the next world. Mr. Gokhale is one of the present-day Indians who are enamoured of European civilization and want to rebuild India on the model of Europe. In Europe, however, all education is based on Christianity, while in India primary education must perforce be non-denominational on account of the prevalence of innumerable religious differences in the country. The masses of Indians are attached to and practice religions so that the least interference with their religious ideas will make them extremely angry.

We ask the English-educated Babu, what is it that you want? If you want to train up true men in the country, it must be seen what sort of man you yourself are. From all that we know of you it appears that you are luxurious, avaricious and ambitious; you do not love anything that properly belongs to your own country and people, but are attached to the outward veneer of European civilization; it is from Europe that you have learnt your talk of patriotism. But what we are concerned with is not Europe or Europeanism, but true India and unadulterated Hinduism. One whose object is really to serve Hindu Society should have his heart set on that society and, if necessary, try to reform its practices with due regard for the demands of time, place and person. Mr. Gokhale is not a Hindu and does not know the Indians truly, so that his words do not carry much weight with Hindus.

Our last words we shall address to the Government. Are you not yet alive to the pernicious fruits which European civilization and English education are bearing in this country? Every year thousands of hungry and luxurious Indian youths are coming out into the world after receiving English education. They all want to be men like Mr. Sinha or Dr. Ghose, and rich like Maharaja Sir Pradyot Kumar Tagore. Nothing brings them satisfaction or contentment. They have no faith in gods and Brahmins, and never care for the next world. They have no scruples of any kind, most of them can do anything and everything provided they do not fall into the clutches of the law. This education has given rise to anarchism in the country, led to the appearance of bombs and revolvers. Now, Brahminicide and homicide,

\* The allusion is to the production of a virulent poison as the result of the churning of the ocean by gods and demons.

murder of females and infanticide, are not considered as sins by many Indians. Your churning of the sea of Indian Society has brought out this poison.\* You must remodel the present system of high education, but you have not got sufficient money to do so. In this state of things if you introduce a universal system of Godless primary education, the country will be filled by demons, and such a revolution will take place in the Indian Society as will baffle all your efforts to cope with it. Lord Macaulay sowed the seed of a poison tree in this country by breaking the



ties of the Hindu and Muslim society. Now save yourselves from the troubles that this has given rise to and do not open fresh paths of sin. We hope that the lesson of the past will teach you to be careful in the future. We give you this advice in the interest of the Hindu religion.

56. The *Sulabh Samachar* [Calcutta] of the 1st September writes:—

**Mr. Gokhale's Bill.** There can be no doubt that Mr. Gokhale's Bill may be said to command universal assent among us in India. What there has been of agitation over it is enough to show that. But it will not do simply to get the Bill passed, it must be carried into effect. And yet nobody is apparently taking any steps to that end. Lord Curzon has pointed out that he has no objection to the Bill passing, but that he finds no attention being paid to the financial responsibilities entailed by it. We quite agree. Mr. Gokhale in the course of his recent conference over the matter with certain local leaders of public opinion at the rooms of the Calcutta Indian Association was subjected to many questionings and cross-questionings, but nothing practical about the financial aspects of the scheme was said by anybody. We trust there will not be any similar omission at the forthcoming Town Hall meeting.

57. The *Dainik Chandrika* [Calcutta] of the 6th September says that

**Compulsion in Education.** it would be a mistake to introduce compulsory education into India on the analogy of Europe and America. Compulsion in education here will be attended with oppression on the parents of the students, the students themselves, as well as the general public, who will be compelled to pay an education tax. The Municipal education tax, the District Board education tax, and the Government education tax, all three will be regarded as Government imposts and thus render the Government unpopular. Free and compulsory education is not quite a new thing in this country. Few of Mr. Gokhale's supporters are aware of the condition of things in this country, sixty years ago. Sixty years ago, there were *pathshalas* in all villages in this country where boys of the poorer sort used to receive education free of charge; for the *Gurumaharaj* could well afford to practise this charity as he was remunerated with *chattran* land by the zamindar and with voluntary contributions by the substantial gentry. Compulsion was not also unknown, as truant boys were often dragged into the pedagogue's august presence with tragicomic results.

58. The *Dainik Chandrika* [Calcutta] of the 6th September supports the

**An insurance law.**

enactment, for the protection of the public, of a law for the regulation of Insurance Companies.

#### IV.—NATIVE STATES.

59. Referring to His Highness the Nizam's death, the *Sri Sri Vishnu Priya-Ananda Bazar Patrika* [Calcutta] of the 1st

**The late Nizam.**

September says that His Highness was a great ruler and endeared himself both to his Hindu and Muslim subjects. He prohibited slaughtering of cows in the neighbourhood of Hindu households and always took interest in sanitary matters.

60. The *Bharat Mitra* [Calcutta] of the 2nd September says that it echoes

**The late Nizam.**

the voice of every well-wisher of India in expressing its grief at the death of the Nizam of Hyderabad, and recounts his personal qualities which made him a good and popular ruler. His reply to the Government of India's sedition circular to native chiefs is quoted with the remark that it was so thoughtful.

Other Hindi papers have also devoted more or less space in lamenting the Nizam's death and recounting his virtues.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

61. The *Nayak* [Calcutta] of the 1st September asks why a single

**Famine in India.**

failure of paddy crops in India produces famine. Either the Indians must be a very thriftless people or the burden of taxation must be so heavy as to leave them no surplus money to fall back upon in times of difficulty. Never before the advent of British

**SULABH SAMACHAR.**  
Sept. 1st, 1911.

**DAINIK CHANDRIKA.**  
Sept. 6th, 1911.

**DAINIK CHANDRIKA.**  
Sept. 6th, 1911.

**SRI SRI VISHNU  
PRIYA-ANANDA  
BAZAR PATRIKA.**  
Sept. 1st, 1911.

**BHARAT MITRA.**  
Sept. 2nd, 1911.

**NAYAK**  
Sept. 1st, 1911.



rule did the Indians pay revenue in cash. Under Hindu and Musalman monarchs they used to pay revenues in kind, the sixth or fourth part of the produce of land. The English Government realises revenues in cash every year in fixed sums, no matter whether the land produces any crops or not. Under this system, which is bound to be disastrous, Bengal fares a little better than the other parts of India on account of the Permanent Settlement. In fact, the Indian raiyat not only supplies revenue to the Government at progressive rates in all parts of India outside Bengal, but also supplies money to the zamindar for managing his zamindari and subscribing to public funds. The Indian raiyat is the milch-cow whom every one milks for his own end.

Moreover, export of raw commodities makes the Indian raiyat's house denuded of all stores of food-grains on which he may fall back during a season of failure of crops. Of course, he gets money by selling raw commodities for export. But he spends this money in paying taxes and buying articles of foreign manufacture. Foreign money, therefore, comes into this country to make the Indian raiyat's condition worse, to deprive the country of its produce. It eventually goes back to the place from whence it came in the shape of the price of foreign manufactures purchased by the Indian raiyat.

In times of famine the Government of India spends large sums of money for saving the people's lives. But it is failing to adopt the right method for preventing famine. A book on this subject, written by Rai Bahadur Gangaram, an Engineer in the Punjab, is recommended to Government's notice.

HITAVADI,  
Sept. 1st, 1911.

62. In the course of the farce of the Indian Budget discussion which Mr. Montagu played before an empty House of "The song of India's prosperity." Commons, writes the *Hitavadi* [Calcutta] of the 1st September, he sang the song of India's prosperity as evidenced by the expansion of India's commerce. He had, however, to admit that the death-rate in India was out of proportion to the birth-rate, but this he attributed to the Indian's ignorance of sanitary laws. We have, however, heard from England-returned gentlemen that low-class people in this country are more cleanly in their habits and less liable to succumb to diseases than those in England. The Hindu's religion and ideas make him take great care for maintaining the outward purity of his body. Besides this, the proportion of people living in towns in England is much larger than that in India. In spite of all this, the death-rate is 35 per cent. and even more in plague-infected places in India, as against 16 per cent. in England. In this connection, it should be remembered that such people as get good nourishment do not generally become victims of plague, and the same rule holds in the case of malaria also. A specialist like Dr. Bentley has said that malaria becomes more virulent in years of bad harvest than in those of good harvest. In fact, however much the authorities may be unwilling to admit that India is becoming poorer, circumstances combine to prove that it is so.

HITAVADI,  
Sept. 1st, 1911.

63. *Anent* Mr. Montagu's speech on the Indian Budget in Parliament, the *Hitavadi* [Calcutta] of the 1st September says:—

Mr. Montagu's speech on the Indian Budget. Mr. Montagu said that so long as Hindu society would look down upon about a fourth part of its members as untouchables, and so long as early marriage of girls would continue in it, the Hindus cannot be considered fit for high political privileges. But, we ask, if the above two circumstances are considered as signs of the moral degradation of the Hindus, why then are there 14 lakhs of prostitutes and 40 lakhs of altogether destitute people in a small country like England, where morality is, according to Mr. Montagu, at a much higher level than it is in India? Are not the 40 lakhs of destitute Englishmen in a much worse plight than the untouchables in India? If girl-marriage amongst Hindus is bad, is not the high percentage of prostitutes in England much worse? If in spite of this, the English people are not considered unfit for perfect self-government, why should the Hindus be considered so?

The Under-Secretary of State, moreover, said that Englishmen were at present showing a keener interest in Indian matters. But we cannot make out how this is true. The attendance of members in the House of Commons



on the occasion of the last Indian Budget discussion was even smaller than usual, so much so that it was only the timely appearance of a few members after half-time, which made the formation of a quorum possible. The authorities also relegated the discussion to the far end of the Parliamentary session. Is all this evidence of the English people's taking greater interest in Indian affairs? Is it not merely a farce to discuss questions concerning the welfare of 30 crores of human beings before an empty house? The affair as it happens in the House of Commons, should be called "a declaration of the financial contract between the Government of India and the authorities of the India Office in England" instead of "a discussion." Because, under existing arrangements, Parliament has no right to interfere in any matter concerning India. It cannot reduce the salary of the Secretary of State for India or interfere with any item of expenditure concerning the India Office. Members of Parliament have also no right to move any Resolution affecting the expenditure of any Department of the Government of India. Now and then a few friends of India merely put some interpellations concerning Indian matters, but the answers which they elicit are often ridiculous.

64. The *Basumati* [Calcutta] of the 2nd September, criticises as follows the writer in the *Nulabh Samachar* who has sought to establish the growing prosperity of India under British rule:—

Prosperity of India under British rule—a criticism.

*BASUMATI*,  
Sept., 2nd, 1911.

In the first place, the writer has failed to define the term "prosperity." Does prosperity consist in abundance of money or in excess of production over the actual need? Are frequent famines—a circumstance on which the holders of the opposite view mainly rely—a sign of growing prosperity? If it be contended that the famines are due to a change in climatic conditions it may be answered that such changes cannot be confined to India only and it is necessary to examine how the economic condition of other countries has been affected by such changes.

The writer then asserts that excess of export over import is not, in all circumstances, a sign of a country's poverty. But he has not told us what these exceptional circumstances are.

The writer next institutes a comparison between India on the one hand, and Australia and the United States on the other. But there can be no comparison between India and those countries. Economists declare that an agricultural country must needs be a poor one. Now, India is an agricultural country where the number of people depending directly or indirectly upon agriculture is 80 per cent. of the entire population, against 40 in the United States. In Australia as well as in America agriculture is carried on a colossal scale and with scientific appliances. The production there is so enormous that there is no room in those countries to store them in, and people sometimes set fire to corn-stacks to artificially raise prices. Even three successive years of scarcity in those countries do not produce there deaths from starvation, whereas a partial failure of crops for a single year is found to produce that sad result in India, to say nothing of the semi-starvation which is the permanent lot of the masses here. Last of all, the officials in America do not send half of their salaries to a foreign country; nor does the excess of the export there represent a loss to the country in the shape of the "Home charges." In short, America and Australia only export their superfluities, while India is compelled to export a part of the produce needed for her own consumption.

It is not only meanness but positive cowardice on the part of the writer to stigmatise the opponents of the Home charges as opponents of British rule. A man may certainly object to a certain measure of an administration, while heartily admitting its generally beneficent character. Then it should be remembered that men like the late Sir Romeshchandra Mitra, Mr. Digby, Mr. Dadabhai Naoroji, Sir Henry Cotton and almost all the Presidents and members of the Congress were or are opponents of those charges. The writer himself indirectly supports their ideas while speaking of the "drain" on the country, on the authority of an expert. Of this annual drain, 15 crores represent interest on the loans for railways,  $3\frac{3}{4}$  crores represent the price paid for railway appliances, etc., 6 crores represent Military and  $3\frac{1}{2}$  crores Civil pensions. Of this amount that on the last two heads viz.,  $9\frac{1}{2}$  crores may be regarded as loss to the country. And what is loss



surely leads to poverty, specially if it recurs year after year. But having regard to the benefits conferred by British rule in India, we are ready to gladly acquiesce in this loss. But the first two items in the above account of the Home charges are what we principally object to and we shall try to explain afterwards our views on the subject.

#### VI.—MISCELLANEOUS.

SULABH SAMACHAR,  
Sept. 1st, 1911.

65. The *Sulabh Samachar* [Calcutta] of the 1st September writes—

"The Royal Visit."

The keenest interest is being shown by all classes of the Indian population about the forthcoming visit of Their Majesties to this country. The papers as soon as they find their way in a village, are eagerly scanned for news about the Durbar and many have made up their minds either to visit Calcutta or to go to the nearest Railway Station to get a glimpse of the Imperial person. The statement in a certain newspaper that the failure of the rains would lead to a postponement of the Durbar caused the keenest disappointment, and the official announcement to the contrary has been received with the greatest thankfulness.

It is true that, during the past fifty years or so, many members of the Royal family have visited India, but the King-Emperor's approaching visit has sent a thrill of rejoicing through the country, such as is quite unique. And very naturally so. For the Indian people had long ceased to hope to see a living King in their midst, gracing the throne which has so long been vacant.

There is a class of men who object to any outlay unless it brings in a return which may be estimated in pounds, shillings and pence. These men, however, would not object to the Delhi Durbar outlay if they knew the value of the new era which His Majesty's visit is to inaugurate for this country, and of the indissoluble bond of union which it is to forge between England and India. His Majesty's visit distinctly foreshadows the near approach of the day which is to bring the beneficial results attendant on the inscrutable Divine decree which has brought India under Britain. There is clearly the hand of God visible in this fact of a King, whose predecessors were never before crowned anywhere outside Britain, desiring to supplement his coronation at Westminster with another at Delhi. Our King-Emperor, during his visit to these shores in 1905-1906, showed his insight into the Indian heart when in his famous Guildhall speech he spoke of the need for greater sympathy in the work of Indian administration. The English people have taken this advice to heart, and since then there has been an awakening spirit of benevolent interest in Indian affairs shown by the English press and public. The sympathy which His Majesty then bespoke for India he now comes out to show, practically, by being crowned at Delhi and forging thereby a bond of union between the two countries. No longer will India be counted a distinct country in dependance on England—it will be a territory directly under the King-Emperor. Rightly has Mr. Montagu said that His Majesty's visit will show the Indians how much the interest of the British public in the welfare of the Indians has increased. And signs are not wanting that this increase will continue. So, is there any doubt that the outlay on the Darbar from the Indian exchequer will be more than repaid?

All suggestions to the contrary notwithstanding, the present year is the best in which His Majesty can come out to India. First, it is the year immediately following his accession, and it is the tradition for a King to receive his subjects' homage as soon as possible after his accession. Secondly, there are ample funds forthcoming in the present year for Durbar expenses, in spite of large grants to education, sanitation, etc. In our country whenever one can spare money, one devotes it to works of piety and getting a sight of Royalty is essentially such a work. We therefore cannot describe the Darbar outlay as at all too large or untimely because a scarcity is impending.

For this scarcity will not be so serious after all; things are not so black as they were some time ago. The prospects are better now, according to the latest official reports. We firmly trust the King-Emperor's visit will tend to good in all directions. Everybody knows, how His Majesty's Coronation in London was preceded by serious apprehensions about the weather conditions



but, how ultimately, everything came to pass off happily. If however, things come to the worst, and the spectre of famine overshadows the whole land, His Majesty will be able to see things for himself and adopt the necessary remedial measures. It would be better for us, if we have His Majesty amongst us in days of sorrow instead of in our days of joy. Anyway, however we may look at it, the visit will be bound to be an auspicious one, and we are therefore eagerly waiting for it. Let the people be ready so that at the auspicious moment, on the 12th December next when His Majesty reads his proclamation, a wave of rejoicing may pass over all India down to the shores of the sea, and let them be up and doing in giving a fitting reception to their Royal guest.

66. With reference to the recommendation made by certain newspapers in England that the Delhi Durbar should be put off if the prospects of the crops do not improve, the *Basumati* [Calcutta] of the 2nd September observes that the matter has now advanced too far to be put off. The money already spent in preparations for the Durbar will have been a sheer waste if the Durbar does not take place. Besides, to state an unpleasant truth, famine is almost a constant factor in India. There is, therefore, no knowing how long the affair may have to be put off in expectation of better times. The situation, however, suggests the adoption of every possible economy in the connection.

*BASUMATI*,  
Sept. 2nd, 1911.

67. Our Viceroy, says the *Hitavarta* [Calcutta] of the 31st August, would be only Governor-General of India during His Majesty's stay in this country except for the purpose of returning visits to the Indian Chiefs. As Lord Crewe is coming out here with His Majesty the King-Emperor, the paper is anxious to know whether His Lordship or the Governor-General will have precedence as regards the seat in the Durbar.

*HITAVARTA*,  
Aug. 31st, 1911.

68. The *Basumati* [Calcutta] of the 2nd September remarks that speculation is rife as to the persons who will be admitted to the King's levee in Calcutta. If the rumour be true that none will be admitted save those who have already been presented at the Court of St. James, many men of light and leading in India will be excluded from it. It is, therefore, to be hoped that His Majesty will extend the favour to the gentry on the Calcutta levee list. We may, however, as well forewarn the Government that the exclusion of the editor of the *Sulabh*, in particular, from the privilege, will be to us a matter of heart break that may lead us to drown ourselves in any convenient puddle at hand.

*BASUMATI*,  
Sept. 2nd, 1911.

69. The *Basumati* [Calcutta] of the 2nd September is charmed with the sympathy and foresight evinced by the King-Emperor as well as the Government of India in abandoning the proposed manoeuvres at Delhi, in view of the impending scarcity.

*BASUMATI*,  
Sept. 2nd, 1911.

70. "Victory to the Emperor," exclaims the *Hitavarta* [Calcutta] of the 31st August, having learnt that His Majesty has forbidden the concentration of any troops from the Southern Division at Delhi during the Coronation, owing to the impending famine, thereby displaying his foresight and paternal love for his subjects.

*HITAVARTA*,  
Aug. 31st, 1911.

71. The *Basumati* [Calcutta] of the 2nd September is surprised at Sir Maharaj Pradyot Kumar Tagore's proposal to treat the King-Emperor and the Queen-Empress to the spectacle of a Khasi dance. Who is it that has put into the heads of Indian magnates the idea of entertaining the sovereign with all sorts of barbaric shows? The motive of the English merchants in making Indians appear as barbarians is intelligible enough. The wonder is that our men of light and leading should lend themselves into their hands.

*BASUMATI*,  
Sept. 2nd, 1911.

72. The *Hitavarta* [Calcutta] of the 31st August hopes that the lakh or lakh and a half of men who will be privileged to witness the Delhi Durbar will feel happy, but crores would feel still happier at what they would get from His Majesty in way of gifts and promise of protection.

*HITAVARTA*,  
Aug. 31st, 1911.



HINDI BANGAVASI,  
Sept. 4th, 1911.

73. The *Hindi Bangavasi* [Calcutta] of the 4th September refers to the discussion of the Indian Budget in Parliament, and says that of the various members who expressed their views, Mr. O'Grady spoke about the release of political prisoners, annulling of Partition and withdrawal of Press Act, but our prayer, says the paper, to the King-Emperor, the British Government and to Lord Hardinge, is to do something which will make Their Majesties' visit ever memorable.

BANGAVASI,  
Sept. 2nd, 1911.

74. The *Bangavasi* [Calcutta] of the 2nd September has the following:—

Royal boons.

Among the topics discussed in the course of the debate on the Indian Budget in Parliament, was that about the release of political prisoners. Since Mr. O'Grady has called the attention of the authorities to this point it is likely to be favourably considered by them. Release of prisoners has been, in all times and in all countries, an invariable accompaniment of coronations. We, however, go beyond Mr. O'Grady in this matter. Mr. O'Grady would exclude murderers from this Royal favour. We would, however, include such people, for they, too, are likely to turn over a new leaf after this display of Royal clemency.

Mr. O'Grady also referred to the necessity of repealing the Partition, which he declared to be the root-cause of all unrest. The Partition has no doubt been attended with many administrative inconveniences, but we cannot look upon it as the root-cause of all unrest. A defective system of education is, to our mind, the root-cause of all unrest, and the inauguration of a proper system of education is a more crying need than any administrative reform.

Mr. O'Grady holds with us that poverty lies at the root of the ill-health from which Indians suffer. But he has omitted to mention water-scarcity and adulteration of food-stuff as factors contributing to the result.

Mr. O'Grady then referred to the distinction made between Indian and Anglo-Indian editors in the matter of the enforcement of the Press Act. We, are, however, opposed to any such invidious comparison. There is an immense difference between Indians and Anglo-Indians, and then if Government chooses to wink at the transgressions of Englishmen, it is its own business and we have no right to complain.

We should have been more glad if, instead of making any such comparisons, Mr. O'Grady had recommended the repeal of the Press Act as unnecessary and as hindering the development of literature, both Indian and Anglo-Indian, for it hangs as a Damocles' sword on Anglo-Indian editors, too, though as a matter of fact, they are never prosecuted under it. We earnestly appeal to the King-Emperor as well as Lord Hardinge to repeal the measure on the occasion of the auspicious Royal visit.

HITAVARTA,  
Aug. 31st, 1911.

75. Seeing that Ireland is about to get Self-Government next year and Scotland, though enjoying all the rights and privileges of Englishmen, is also eager to obtain

Self-Government.

the same, the *Hitavarta* [Calcutta] of the 31st August asks if it is wrong on the part of the Indians to demand Self-Government within the Empire.

SATYA SANATAN  
DHARMA,  
Aug. 31st, 1911.

76. In concluding an article in which attempt has been made to prove the existence of republican forms of Government among even the backward races like the Jats of India, by quoting abstracts from Todd's Rajasthan, as a reply to Lord Roberts, Lord Morley and Lord Curzon and Sir K. G. Gupta who deny the existence of such Government, the *Satya Sanatan Dharma* writes:—

No honest historian will ever say that the Indians had their first lessons in the benefit of such Government from the descendants of a wild people.

SRI SRI VISHNU PRI-  
YA-O-ANANDA BASAR  
PATRIKA,  
Aug. 31st, 1911.

77. Referring to the case of the *Al Islam* of Lahore, the *Sri Sri Vishnu Priya-O-Ananda Basar Patrika* [Calcutta] of the 31st August says that one of the evil effects of the Partition of Bengal is the prevalence of anti-Hindu feeling in the Muhammadan Press.

Anti-Hindu feeling in the  
Muhammadan press.

LAKSHMI,  
Sept. 1911.

78. A correspondent of *Lakshmi* for September discusses the Hindu Musalman question and the causes of dissension between them, gives the history of the practice of cow-slaughter which is the most important of them, and shows how the *Koran*

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gives no specific sanction for it and how the Arabs introduced it in countries where bovine species was held in esteem on economical grounds. The writer tells them that mutual dissension means the ruin of both.

79. In its seventh article on the subject noted in the margin the *Bharat Mitra* considers other causes of dissension between the two communities, and says that the Sivaji celebrations, alleged to be one of the causes, can have nothing to do with it. What Sivaji did for the Hindus would actually have been done by the Muhammadans under similar circumstances. That racial and religious differences had nothing to do with what Sivaji did to protect the Hindu religion, is evident from the sympathy displayed for the English who do not interfere with anyone's religious beliefs or use force in suppressing them.

The charge that Muhammadans are refused admission into the service in which a Hindu holds a high office is without any foundation. It is the nature of service that it engenders some selfishness. A Bihari or a United Provinces man finds it hard to get an appointment in any office in Calcutta predominated by the Bengalis. It is said Mr. K. G. Gupta would not appoint any but Baidyas to which caste he belonged, to offices under his control.

The two communities differ in their ideals. The Hindus have been striving at unity for the last quarter of a century. The Muslims, first under the guidance of late Sir Syed Ahmed, and then under that of his disciple Mr. Amir Ali, struck a different course, and separating from the Hindus wanted to unite the Moslems of the world into one body. The foundation of the Moslem League has none but a pan-Islamic object. The erection of a Mosque in London to which the Sultan of Turkey and the Shah of Persia have subscribed is meant to realize the dream, of the late Sir Syed, of Pan-Islamism.

The statement of Amir Ali at a meeting that they were Musalmans first and Indians afterwards, faithful to their religion first and loyal to the King afterwards, clearly indicates his views. Major Syed Hussan Bilgrami's speech at the Holborn Restaurant on 2nd September, criticising the policy of the English in regard to Persia's independence, in the course of which he had warned them not to lose the sympathy of the Musalmans, point out in clear terms what the Musalmans want. In short, the Muhammadan leaders, as will appear from above, want to establish unity among the followers of the prophet all over the world, never mind if to attain this end they have to hold out threats to the English. On the other hand, the Musalman papers are badly after the Hindus. They profess their loyalty to the British rule and declare the Hindus as unloyal. If the British Government, therefore, does not crush this audacity of the Musalmans, they will have to suffer a good deal. They are patting the Musalmans to-day, but a day will come when they will have to repent. Then it would be an opportunity to know who are loyal and who are not.

80. The *Bharat Mitra* [Calcutta] of the 2nd September is glad to see the Secretary of State for India has given his consent to legislation to suppress the abominable custom of dedicating unmarried girls to temples of Hindu gods, which, however good its object when founded, has deteriorated to a great scandal now.

81. The *Meruari* [Calcutta] of the 1st September would prefer preservation of horses to motor traction, and notices the rise in the price of horse hair.

82. The *Bara Bazar Gazette* [Calcutta] of the 2nd September notices the deplorable condition of the cotton industry of Bombay, and says even the pioneer mills are working at a loss, and many of them have been closed for want of cotton supply. Credit is, however, due to those which are working at a loss from a sense of duty. The diminishing profit realized by these mill's since 1907, scarcity of cotton, increase of wages, specially owing to the famine and consequent rise in prices of food-grains, present a gloomy prospect to the mill industry, and the only way to save them is to have recourse to protection which the Government has been reluctant so long to give, considering the interest of Lancashire, but should no

*BHARAT MITRA*,  
Sept. 2nd, 1911.

*BHARAT MITRA*,  
Sept. 2nd, 1911.

*MARWARI*,  
Sept. 1st, 1911.

*BARA BAZAR GAZETTE*,  
Sept. 2nd, 1911.



longer hesitate to grant by not only imposing duty on Manchester goods but by abolishing the 8½ per cent. excise duty.

HITAVADI,  
Sept. 1st, 1911.

87. Without a protective tariff, writes the *Hitavadi* [Calcutta] of the 1st September, no country has ever been able to improve its industries. When the weaving industry of England was in its infancy, an 80 per cent. import duty was imposed in that country on all Indian textile fabrics, and it was continued till England became a great weaving country. It was only when England became superior to other countries in industries, that she adopted the policy of Free Trade. Even now countries like Japan, Germany, America and the English colonies are in favour of protection. The import duties which the Government of India realizes are too small to be of any benefit to Indian Industries and, moreover, unlike other countries, the proceeds of these duties are not spent in improving Indian Industries. We cannot praise the intelligence and knowledge of those who blame *swadeshi* agitators without considering these points. Last year, the Hon'ble Pandit Madan Mohan Malaviya proposed the imposition of a heavy duty on foreign sugar. But both official and non-official opposition obliged him to withdraw the proposal. The point of non-official opposition, was that unless Government helped the sugar industry of this country with money, no amount of taxation on foreign sugar would improve it. This makes it necessary not only to impose heavy duties on foreign articles but also to devote the proceeds of those duties to the advancement of the industries it is intended to protect.

HITAVADI,  
Sept. 1st, 1911.

84. The *Leader* of Allahabad, writes the *Hitavadi* [Calcutta] of the 1st September, is quite right in the severe criticism it has made of Babu B. N. Basu's Cobden Club Speech in favour of Free Trade. Babu Bhupendranath has made money as a solicitor, and all his knowledge of political economy is most probably derived from the books he read in his college days. He is, nevertheless, a *swadeshi* agitator and advises Indians to take the boycott vow. It is a pity that he has not yet been able to shake off the habit of currying favour with all parties. However that may be, the great Parsi merchant Mr. J. A. Wadia, writes in the *Manchester Guardian*, to say that if it is intended to save the weaving industry of India from being destroyed by competition with that of Manchester, not only should the 5 per cent. Excise duty on Indian Cotton goods be abolished, but a 10 per cent. import duty should be imposed on all foreign cotton goods. Administrators like Lord Minto and Sir Edward Baker have admitted the necessity of protection for India. In the face of these opinions, the Hon'ble Babu Bhupendranath's advocacy of Free Trade will undoubtedly be considered simply ridiculous by people.

BARA BAZAR  
GAZETTE,  
Sept. 2nd, 1911.

85. The *Bura Bazar Gazette* [Calcutta] of the 2nd September asks if Government will not take notice of the increasing export of wheat, in face of the impending famine, and considering that prices are to rise soon and if it is wise to send away what one has and then beg from door to door.

BHAR BANDEHU,  
Sept. 2nd 1911.

86. The *Bihar Bandhu* [Bankipur] of the 2nd September, referring to the agitation of the Muhammadans to make Urdu the Universal language of India, says that the word Urdu having no connection with the country or the people whose language it is claimed to be, it has no right to be the Universal language of India while the word Hindi or Hindustani correctly represents the language spoken by the peoples of India, as English represents the language of Englishmen, French of Frenchmen, Bengali of the Bengalis and so on. To this language the Musalmans have given the name Urdu and adopted the Persian character to write it with the admixture of a foreign style. It should not therefore be considered the language of India.

NAYAK,  
Sept. 5th, 1911.

87. Referring to the food riots in Belgium and France, riots which according to the authorities in France are "spreading with a character rather revolutionary than economic," the *Nayak* [Calcutta] of the 5th September asks, why do such things happen in Europe, where countries are independent, Governments are representative, industries are flourishing, and education is compulsory? Do the Indians ever think why such things happen in Europe? Have they the capacity to do so?



The chain of subjection presses so heavily on them that they have lost their senses and are trying to catch at anything foreign, good or bad. The glitter of the West has made them blind, so that they do not see that the West is seething with discontent. Intelligent Japan has seen this, and is turning her attention towards religion, the religion of her forefathers.

Great men in Europe are unable to diagnose the causes of these troubles. Their political economists say that the more a country pays for its food, the greater is its prosperity. This is a great mistake. In the West, enormous sums of money are spent on city improvements and such other things. The Government collects this money from zamindars and middle classmen. The latter realize it from cultivators by enormously raising the rental. Consequently, the price of food rises enormously. Wages, however, do not rise in the same proportion, and hence there occur what are called food riots.

88. Referring to the rioting in France by females, the *Samay* [Calcutta] of the 1st September says:—

Rioting by females in France. It is a wonder that the people of the country, in which females commit riots if food becomes dear, should find fault with the civilization of the Indians. In India people do not commit violence on others, even if they die of starvation. And such people are characterised as ungentle and seditious by a class of English writers.

#### URIYA PAPERS.

89. The Telingapenth correspondent of the *Utkaldipika* [Cuttack] of the 26th August writes to say that, at the time of the recent high flood, the left embankment of the Kuakhai river was cut by somebody at the 7th mile post at midnight, and that a breach 500 feet

The breach in the left embankment of the Kuakhai river near Telingapenth.

wide was caused thereby. Much injury has been done to lands and crops. The editor observes that President No. 14, the local dafadar and chaukidars, whose residence was in the vicinity of the breach, as well as the people of the neighbouring villages, ought to have kept watch over the embankment when the water of the river was rising dangerously high, and they are to blame for this negligence on their part. The editor concludes his article with the following remarks:—

"Probably there is no co-operation between the President and the villagers, and it is so either because the election of the President was not made agreeably to the wishes of the villagers, or because there is no unity of interest between the parties concerned."

90. The *Utkaldipika* [Cuttack] of the 26th August strongly advocates the establishment in Orissa of an asylum for the fallen, especially those illegitimate children who are killed every year by their erring mothers.

The editor suggests that this asylum may be established with a view to perpetuate the memory of the coming visit of His Majesty the King-Emperor to India. The editor requests Mr. Egerton, Magistrate and Collector of Cuttack, to convene a meeting of local residents for collecting subscriptions for the purpose.

91. The *Utkaldipika* [Cuttack] of the 26th August gives three specific instances of the irregular mode of distributing and burning settlement *khatians* in mufassal camps during the present Revision Settlement of Orissa.

Its Jajpur correspondent writes that he finds every evening many settlement *khatians* burnt down in the camp of an Assistant Settlement Officer in the neighbourhood. One of its correspondents, Jagannath Das by name, writes from *Sukarpada* that on the 19th August last the distribution of *khatians* of *Badakheri* village in Pargana Asureswar took place at the Salepur Camp. One Damodar Swain took away 30 copies of *khatians* belonging to different raiyats, with a view to put them to trouble. One raiyat coming to know of this, raised a hue and cry and on this the Assistant Settlement Officer arrested the man, confiscated from him 30 copies of *khatians* belonging to other raiyats and sent him to the police. A zamindar, Lala Nilmani Rai by name, of

SAMAY.  
Sept. 1st, 1911.

UTKALDIPIKA.  
Aug. 26th, 1911.

UTKALDIPIKA.  
Aug. 26th, 1911.

UTKALDIPIKA.  
Aug. 26th, 1911.



Mahanga writes in the paper to say that 10 AM. of the 18th day of the last month was fixed for distribution of *khation* of his village. The distribution was to be made at the Salepur Camp, ten miles distant from Mahanga, his place of residence, and owing to rain and mud in the way he arrived there at 12 o'clock on that day. As the fixed time was up, he was not given his *khation*, and after much humiliating request the Assistant Settlement Officer realized from him Rs. 5 and then gave him his *khation*. The same sum was realized from each of two other gentlemen, Lala Radhamohan Rai, a zamindar and an agent of Jnanendra Babu.

The editor of the paper requests the Honourable Member of Orissa in the Bengal Legislative Council, to bring these matters before Government.

UTKALABANTA,  
Aug. 19th, 1911.

92. A correspondent of the *Utkalbanta* [Cuttack] of the 19th August

The Sambalpur municipality.

states that although the Sambalpur Municipality has a good income it is not well managed and has already incurred a debt of twenty-five thousand rupees. The roads are not watered during summer and are not also properly repaired.

UTKALADIPIKA,  
Aug. 20th, 1911.

93. The *Utkaladipika* [Cuttack] of the 20th August publishes reports

High flood in the Mahanady.

received from its correspondents as to the damages done to houses and crops and loss of property owing to the high flood in the Mahanady and its branches. Many private gentlemen are reported to have relieved the distress of the people in affected areas. The editor requests the District Magistrate of Cuttack to make enquiry and to publish the extent of distress and the names of persons who have worked for the relief of the people in the affected areas.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;

The 9th September, 1911.



**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 9th September 1911.**

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REPORT (PART II)

OF

NATIVE-OWNED ENGLISH NEWSPAPERS IN INDIA

West ending Saturday, 9th September 1911

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	Weekly	Manmotho Nath Roy	600
3	"Biharee"	Bankipore	Do.	Sihya Sankar Sahai, samindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta	Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna	Monthly	Rai Bahadur Gajadhar Parahad, Kayastha, pleader, age 62.	300
6	"Hindoo Patriot"	Calcutta	Daily	Prish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,400
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Not known	500
11	"Kayastha Messenger"	Gaya	Do.	Bidyand Moklar, of Mohalla Mura-pore, Kayastha, age 40 years.	500
12	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhamma-dans.	800
13	"Reis and Rayyet"	Do.	Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	Do.	Surendra Nath Bose, B.A., age 39 years	2,000



LIST OF PATENTED INVENTIONS  
BY THE BUREAU OF PATENT

(As of January 1911)

No.	Name of Invention	Inventor	Class	Serial	Date of Patent
1	"Amalgamated Patent"	Charles	...	...	...
2	"Alumina Patent"	James	...	...	...
3	"Alumina Patent"	James	...	...	...
4	"Alumina Patent"	James	...	...	...
5	"Alumina Patent"	James	...	...	...
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90	"Alumina Patent"	James	...	...	...
91	"Alumina Patent"	James	...	...	...
92	"Alumina Patent"	James	...	...	...
93	"Alumina Patent"	James	...	...	...
94	"Alumina Patent"	James	...	...	...
95	"Alumina Patent"	James	...	...	...
96	"Alumina Patent"	James	...	...	...
97	"Alumina Patent"	James	...	...	...
98	"Alumina Patent"	James	...	...	...
99	"Alumina Patent"	James	...	...	...
100	"Alumina Patent"	James	...	...	...



## II.—HOME ADMINISTRATION.

## (a)—Police.

1037. Referring to the order passed by Mr. R. H. Craddock, Chief Commissioner of the Central Provinces, authorising the revision of the Police Manual in such a way as to make it clear that in that Province satisfactory statistical tests will not be considered as signs of the merits of Police officers, the *Hindoo Patriot* asks why can similar tests not be applied to Bengal where the same is also the case, and hopes the Government of Bengal will follow the lead of the Central Provinces in this most important affair and do something to put an end to the obviously wrong method of testing the merits of the Police.

HINDOO PATRIOT.  
1st Sept. 1911.

1038. The *Amrita Bazar Patrika* says that it has been trying these 25 years to impress upon the authorities the mischievous effects of the principle embodied in the expression, "No conviction, no promotion," which, in plain language, means, that it is the percentage of convictions and detections which serves as the criterion of success of the work of executive officers, that is to say, the Subordinate Magistrates and Police officers. Indeed, as a rule, the promotion of Subordinate Magistrates and Police officers depends on the number of convictions and detections they can show. The editor is glad to find that there is at least one provincial ruler who has at last fingered the plague-spot and used some of those arguments publicly and officially which were advanced a quarter of a century ago.

AMRITA BAZAR  
PATRIKA.  
1st Sept. 1911.

1039. In noting with regret that the appeal submitted by the Vaishya Sabha praying that an enquiry be made into the conduct of the Police during the Bakrid riots of December last has been futile, the *Bengalee* asserts that the Police must have been fully aware a long time before the occurrence that trouble was brewing. That the Police were not in a state of readiness in December last is perfectly clear, and yet the Government had no hesitation in saying at the time, and have no hesitation in repeating now, that in their opinion the conduct of the Police as a whole was commendable. The public would not, it is feared, be very far wrong in concluding from this expression of opinion that not only the Police of the city, but the responsible Government of the country, have a lamentably inadequate idea of what can legitimately be expected from the Police of such a city as Calcutta in a case of emergency. It is a very great pity that the Government have thrown away a golden opportunity by refusing to hold a fresh enquiry on the basis of the evidence which the Vaishya Sabha were prepared to place before them.

BENGALIAN.  
2nd Sept. 1911.

1040. A writer to the *Bengalee* invites attention to a recent case in which a constable on duty in the Strand Road, Calcutta, arrested one Khagendra Nath Chatterjee of Behala. It transpired that this unfortunate man was returning from the Hindusthan Bank after cashing a cheque for Rs. 20, and because he was staring at everything on the road he was arrested, but subsequently discharged on giving a good account of himself. The writer concludes by asking who is to be held responsible for this harassment of an innocent man.

BENGALIAN.  
5th Sept. 1911.

1041. The following is an article *re* Jyotish Chandra Ghose, M.A., which appeared in the *Amrita Bazar Patrika* of the 2nd September 1911:—"The name of Jyotish Chandra Ghose, M.A., formerly a Professor of the Houghly College, is not unknown to the reader. This young educated gentleman had to leave his service owing to some connection with the Swadeshi movement, thoroughly unobjectionable as this in itself must be. But here did not end his troubles. When the wretched attempt was made at Dalhousie Square on the life of a Superintending Engineer, Babu Jyotish Chandra was arrested on suspicion and for four and-a-half months every effort was made to find evidence to connect him with the crime, but in vain. At last Mr. Tegart, Deputy Commissioner of Police, Calcutta, had the goodness to discharge him. That was about three months ago. One should suppose that the curtain would drop here so far as the harassment of the gentleman went. But from a letter he has written to the "Sanjibani" from Beliatorh p.o. in district Bankura, the contrary would appear

AMRITA BAZAR  
PATRIKA.  
2nd Sept. 1911.



to be the case. Indeed, we learn from this letter that two *tiktiks* (detectives) have followed him to Beliatorh and are keeping watch over him and his movements. These men openly avow the nature of their work and request Babu Jyotish Chandra to be so kind as to keep them informed if he left the place. They are, it is said, costing the Government Rs. 250 per month! And would it be believed that they propose to him to undertake a journey to Puri or some other distant place so that they too might find an opportunity of visiting it at Government expense! No one need be told how irksome, inconvenient and humiliating is this sort of espionage. Yet here is a gentleman, thoroughly educated and found perfectly innocent after four and-a-half months' patient and unceasing enquiry, who is kept under surveillance even in a remote village and at such an exorbitant expense as Rs. 250 per month. Who will explain the reason? We place Babu Jyotish Chandra's complaint before the Local and Imperial Governments in the hope that it would receive their best and earliest attention."

AMRITA BASAR  
PATRIKA,  
31st Aug. 1911.

1042. The following is a report of the Gooty correspondent to the *Amrita Bazar Patrika*:—"Two *sanyasis*, one of whom it appears is a retired L.M.S., came to this place from

Arrest of two *sanyasis*.

Calcutta, and they were detained by the local police, who wired for information to the Calcutta Police. The required information not having been received for a long time, they were discharged, and I am told they have now gone to Tirupati to pay their visit to the famous shrine of Sree Venkateswara. The officials seem to scent sedition in everything and this tendency seems to have been actuated by the deplorable murder of Mr. Ashe, which has broken the equanimity of officialdom."

BENGALUR,  
31st Aug. 1911.

1043. Commenting on the action of the Police in this case, the *Bengalur* states that it is a matter for congratulation that the

The Ahmedabad Bomb Case.

Police did not allow themselves to be misled, and the appreciation of their conduct which the Judge put on record will be endorsed by the public. The revelations in this case ought, indeed, to be a warning to the Police all over the country against placing any reliance upon the uncorroborated testimony of informers. In every country, unfortunately, there are men who would do any sordid thing for money, and those who find existence a severe trial are everywhere open to temptation, to which the least educated or the least scrupulous among them do sometimes succumb. The existence of such men, however much it may be regretted, need cause no surprise. What is necessary is that the community as well as those entrusted with the duty of protecting it should be on their guard against being victimised by this class of men. The journal sincerely hopes that the lesson of this case will not be lost upon either.

HINDOO PATRIOT,  
31st Aug. 1911.

1044. The *Hindoo Patriot* observes that the Police appear to have had the best of it all round in what is known as the

*Ibid.*

Ahmedabad Bomb Case in which an attempt was made to injure Lord Minto when he paid a flying visit to that city in November 1909. As might have been expected the Police spared no trouble, labour or money in bringing the miscreants to justice and succeeded in getting at those who were at the bottom of the affair. These men were convicted and sentenced to various terms of imprisonment. The Police came in for all the plums, their conduct generally throughout the investigation having been so regular, it is said, as to create once again confidence in them. The Police thus scored a triumph in Ahmedabad, though their colleagues in other provinces have not proved as highly successful in similar though, perhaps, more difficult cases elsewhere.

INDIAN EMPIRE,  
5th Sept. 1911.

1045. The *Indian Empire* asserts that if the Police were everywhere to act with the same commendable zeal and restraint

*Ibid.*

as they did in the Ahmedabad Bomb Case, the people are sure to hail them as protectors and lend them all possible aid and co-operation.

(b)—Working of the Courts.

TELEGRAPH,  
2nd Sept. 1911.

1046. It is a matter of extreme regret and importance, observes the *Telegraph*, that cases would continue to be reported

Madras High Court.

in which Sessions Judges are found in every province of India to sentence accused persons tried by them either to the gallows or to transportation for life on evidence, which, on appeal or



reference to the highest court, is dismissed as insufficient or unreliable. The question becomes grave because it is the life or the liberty of God's creatures which is at stake. Within the last week or ten days two cases have been disposed of by the Madras High Court, in which two separate Sessions Judges awarded sentences of transportation for life, with the result that the accused have been released, and two other cases have been heard by the Calcutta High Court in which the extreme penalty of the law inflicted by two other Sessions Judges has had to be countermanded. It is thus apparent that unless the authorities do something to mend matters the scandal of such spectacles will not be allayed. Strangely enough the public protest appears so far to have produced little or no effect either on the responsible authorities or the judiciary whose orders and award are thus set at naught.

1047. In quoting the case of one Nabibux, a Muhammadan of Narainganj, who was sentenced to six months' rigorous imprisonment for bringing false cases against two respectable Hindus of the locality, the *Amrita Basar Patrika* observes that one of the general complaints of the Hindus in East Bengal is that a new way of satisfying private grudge by a Muhammadan against a Hindu is to lodge a complaint of this nature in a court of law.

The case of Nabibux, a Muhammadan of Narainganj.

The case under notice simply confirms the view that the complaint of the Hindus on this score is not groundless. How we wish a return of such *swadeshi* cases during the last five years, giving a short account of each, were published, for we doubt not they would have proved an interesting and edifying study. They would shew one thing that in most cases, with only rare exceptions, they proved disastrous to the Hindu accused.

AMRITA BASAR  
PATRIKA,  
4th Sept. 1911.

(d)—Education.

1048. Writing on the subject of University Regulations, the *Musalman*

The University Regulations.

understands that the New Regulations of the Calcutta University are going to be reconsidered and some of them to be modified or changed in the light of the experience acquired by the public, from their operations for the last few years, and that the Syndicate has asked for suggestions and recommendations from the heads of all affiliated educational institutions. It has been pointed out from time to time by the public and the press that many of the Regulations are prejudicial to the educational interests of the people, and public opinion is unanimous that they require modification. It is therefore a matter of gratification to note that the Syndicate has invited the public to express their opinion as to where and what sort of modifications are necessary.

MUSALMAN,  
1st Sept. 1911.

1049. The *Behar Herald* regrets to draw attention to the doings of Mr.

Mr. Little, Principal of the Patna College.

Little, the present Principal of the Patna College. Some time ago, Mr. Little ordered his students to work with a roller with coolies, and only recently moved the Director for the raising of the tuition fee of his college from Rs. 6 to Rs. 8.

BEHAR HERALD,  
2nd Sept. 1911.

The journal thinks it deplorable that such a suggestion should have emanated from the fertile brain of the Principal of the Patna College, and feels sure that the Government of Bengal will safeguard the interest of the people if the matter reaches its hands.

1050. The *Hindoo Patriot* says that its Bihar correspondent recently

Ill-treatment of students by masters.

drew attention to the ferocious way in which Mr. Little, Principal of the Patna College, treated some poor students placed under his tutelage. Another sensation of the sort has been created in Calcutta. An European Professor in a local college, who is a new arrival in this country, pulled a student by the ear on Thursday last because the latter was talking to a fellow student when the Professor was walking that way. The Principal has interfered, presumably, with a view to settle the matter. Such trifling ill-treatments only go a long way in creating a sort of ill-feeling in the minds of these young boys, and it is time that such mischievous deeds are put an end to.

HINDOO PATRIOT,  
2nd Sept. 1911.



TELEGRAPH,  
2nd Sept. 1911.

1051. Referring to the case in which a student of the Sylhet Government

Rustication of a student.

School was rusticated for five months for having been found in possession of a copy of the *Gesta*, a half tone print of Arabindo Ghosh and two copies of the "*Amrita Bazar Patrika*," the *Telegraph* says that such pettiness and such unreasonable attitude on the part of the school and local authorities are by no means calculated to excite feelings of sympathy and respect for the rulers in the people at large. Specially the inclusion of the *Gesta* among the causes leading up to the rustication is sure to be resented by every Hindu. The editor would, therefore, like to know what steps the Eastern Bengal Government has taken in the matter. If the rulers are sincere in their professions as to winning the respect and confidence of the subject they must never allow themselves to be betrayed into such *contretemps*.

(f)—Questions affecting the land.

MUSALMAN,  
2nd Sept. 1911.

1052. In reproducing a memorandum by Sir Lancelot Hare on the work

Agricultural Improvement in  
Eastern Bengal and Assam.

of the Agricultural Department during the past five years and the programme of future work, the *Musalman* states that this clearly shows how the Eastern Bengal and Assam Government are making efforts towards agricultural improvement. The editor welcomes this sympathetic attitude of Government, but thinks the appointment of a single officer for every district will not be sufficient for the dissemination of knowledge. The District Boards will, in his opinion, prove the best agency for the purpose if they are asked to co-operate with Government in this matter.

(h)—General.

BENGALIAN,  
2nd Sept. 1911.

1053. The *Bengalee* asserts that the partition of Bengal is, indeed, a local

The Partition of Bengal.

grievance, but it is also the parent of Indian unrest. The feeling of the people of Bengal in regard to this measure is shared by the rest of the country. Nor is the fact to be overlooked that it is these local grievances which affect the country in her most vital parts. It was the Punjab Colonisation Bill which was responsible for the wave of unrest which passed over the Punjab now more than four years ago. The Government tried several expedients for suppressing the feeling of dissatisfaction which prevailed, but without success. It was only when the Bill itself was vetoed by Lord Minto's Government that the feeling was allayed. The partition is to the people of Bengal far more than what the Colonisation Bill was to the people of the Punjab. The "*Daily News*" is perfectly right when it says that if Bengal were offered a choice of boons, she would ask for the modification of the partition before almost anything else.

BENGALIAN,  
2nd Sept. 1911.

1054. The *Bengalee* fails to see the justification for the practical exclusion

Indians and the higher offices of  
the Public Works Department.

of Indians from the higher offices in the Public Works Department. The weight of the argument is all on the side of their wider employment. They are familiar with the country and the people and with the conditions of soil and climate so useful to the Engineer. An Engineer, imported from England, has to learn all these things; and during the time that he takes to learn them, he draws his pay without being able to do full justice to his appointment. This is neither fair to him nor the Indian tax-payer who does not get the full value of the money he spends upon him. While efforts are being made by the Government to do justice to the claims of Indians in the other branches of the public service, the position of Indians in the Public Works Department remains practically what it has been since the days of Lord Ripon.

AMRITA BAZAR  
PATRIKA,  
1st Sept. 1911.

1055. The *Amrita Bazar Patrika* reports that in the House of Commons

The "Midnapore Case" in the  
House of Commons.

on 11th August, Mr. Swift MacNeil, M. P., wanted to know if the condemned officers in the Midnapore case "are still in their offices or have been suspended." In reply Mr. Montagu said, "I don't know." Neither have the



outside public in Bengal more clear and definite knowledge about it. It is true that it is perhaps very widely known, that Mr. Weston is now acting as the District Magistrate of Patna; but this is only because of the prominent part he happened to take in the Musalman mass meeting at Patna. But as regards the two police officers, very few, if any, know their present position—whether they are still on leave or are employed in active service; and, if so, where may they be located? It would be remembered that they were posted at Howrah and Alipore; but when protests were entered against the practical promotion, the notifications in the "Gazette" were withdrawn. Since then nothing further has been known.

1056. The *Indian Empire* deprecates the step taken by the "Times" in supporting the claims for a separate High Court in Dacca, and adds that the London organ might have remembered that the day is past when its opinion weighed with the rulers; and that if the partition is to remain because Lord Morley called it "a settled fact," there should be no separate High Court for the new province because the highest authorities both here and in England have given repeated assurances on that score. Perhaps the proposals of the scheme would, no doubt, find in the support of the "Times" something to boast of; but that is about the height of the thing. The journal assures them that not only is there no chance of a separate High Court at Dacca, but it is almost certain that the partition would be amended during the royal visit to India.

1057. Referring to the contemplated expeditions against the Abors, in connection with the recent murder of two British officials, the *Indian Mirror* observes that various speculations are rife as to the treatment which should be meted to the Abors. The journal looks upon some of the suggestions as of a formidably Jingoist type. It was a horrible affair, no doubt, the murder of the two British officials; and it is nothing but proper that punishment should be meted out to the unruly tribe. But the way in which some people would like to see the business done, seems, it is to be feared, somewhat inhuman. It is suggested in some quarters that the actual village in which Messrs. Williamson and Gregerson were murdered should be destroyed as an object-lesson. The editor is inclined to think that the burning of villages and such like things sounds rather odd in these days of enlightenment and civilisation. What may be done is that, while punishing the offenders according to the traditional methods of justice and humanity which exalt the British Government, an endeavour may well be made to bring these savage people to the light of religion and humanitarianism. That will doubtless be the ultimate effect of the expedition, for, history shows, that wherever the British have been, school-masters and missionaries have followed in their wake.

1058. Referring to the official announcement that in consideration of the scarcity and drought prevailing in certain parts of India the King has approved of the curtailment of the programme of the Durbar, the *Bengalee* says that the action of His Majesty shows how deeply he sympathises with his subjects in their distress. The journal is convinced that if the Government of India were to accept its suggestion about revising the entire programme with a view to effecting the utmost economy in all possible directions, no one would more heartily or more cordially approve of their action than His Majesty. The paper concludes by hoping that the Government of India will yet consider the suggestion which, undoubtedly, represents the wishes of the educated community.

1059. Writing on the subject of Indian Universities, the *Amrita Bazar Patrika* says that it wants neither a separate Muhammadan nor a separate Hindu University, but wishes that the two great communities in India could sink their private differences and have one common national University for both. Indeed, it has ever been a source of deep regret and wonder to us that the Hindus and Mussalmans should not always act in concert in matters political, civic and educational, when their interests therein are absolutely identical, and when they live under

INDIAN EMPIRE,  
5th Sept. 1911.

INDIAN MIRROR,  
1st Sept. 1911.

BENGALKEE,  
1st Sept. 1911.

AMRITA BAZAR  
PATRIKA,  
4th Sept. 1911.



the same Government. But that is not to be; for the evil star of India is still in the ascendant; and the prospect of an Indian nation, composed of all the various races inhabiting the country, is yet a mere dream.

TELEGRAPH,  
2nd Sept. 1911.

1060. The *Telegraph* draws attention to some mischievous writings which are appearing in the "Afghan," and says that from

The "Afghan" of Peshwar.

all accounts the authorities seem to be indifferent to it; and yet they demand confidence and co-operation from the people! Here is another example to controvert the statement of Mr. Montagu that the officials who administer the Press Act observe "scrupulous fairness." The journal places the facts before His Excellency the Viceroy in the hope that Lord Hardinge will realise the gravity of circumstances such as this.

TELEGRAPH,  
2nd Sept. 1911.

1061. The *Telegraph* fails to see why no action was taken by the authorities in regard to the "Pioneer" for saying

The "Pioneer" on the murder of Mr. Ashe.

"that the death of Mr. Ashe was as surely the work of Lord Morley, as if his hand had held the revolver," and asks whether equal treatment is really accorded to both Indian and Anglo-Indian Papers. No one, who has any claim to truthfulness, will say that such is the case. Of course, observes the journal, warnings are first administered to offending newspapers. But it is equally well-known that in several cases at least warnings have been given to Indian newspapers in respect of writings which, however objectionable from the point of view of the authorities, would not be regarded in that light by the children of the soil. This would imply that the least deviation on the part of the Indian press earns a warning. But when Anglo-Indian papers are concerned, even outrageous sentiments like that of the "Pioneer's" correspondent or open incitement to race antipathies of unjustifiable libel on the people are passed off without any notice being taken to them. When, therefore, in addition to the unwelcome nature of the provisions of the Press Act, one takes such features as have been explained above into consideration, one cannot but enter a strong protest against the measure and its working.

### III.—LEGISLATION.

BENGALUR,  
5th Sept. 1911.

1062. In connection with the Hon'ble Mr. Gokhale's Education Bill, the *Bengalee* says that with the safeguards and with the

Primary Education Bill.

growing vigilance of public opinion, it does not seem to us that there ought to be any reasonable apprehension that the compulsory provisions of the Bill in their practical working would lead to any oppression or serious hardship. One is often apt to exaggerate an evil that is apprehended. Imagination is vigorously at work and it lends a colouring all its own to the future and the unknown. In practical life, however, we often find that the difficulties of the situation have been magnified and the inconvenience and hardship are nothing like what had been anticipated. Having regard to the volume of public opinion which supports the Bill, it would be wise and statesmanlike for the Government to support the Bill with such modification as may be thought necessary. Its acceptance would, indeed, be a practical illustration of the principle of co-operation with the people which is the avowed policy of His Excellency the Viceroy: for the Bill would have to be worked by the people and through the people. Primary Education is one of the strongest obligations of a civilised Government; and we trust the Government will recognise it.

BENGALUR,  
3rd Sept. 1911.

1063. Commenting on the various objections raised by the "Englishman" in regard to Mr. Gokhale's Educational Bill, the

*Ibid.*

*Bengalee* says another of their objections to education is that it breeds disloyalty, and in this connection the writer is good enough to tell us that "students of all grades and classes have readily lent themselves to the campaign of the terrorists". It is for the Government to judge whether such a pronouncement, so recklessly untrue and so ill-advised, is likely to improve the relations between the Indian and the Anglo-Indian community. By affecting to ignore the obvious fact that the terrorists have been only a handful in the midst of a considerable community, and that the vast majority among them have had no high education in the proper sense of the term, the writer brands a whole class as terrorists in disguise.



1064. The following is an extract from a letter from Babu Bhupendra Nath Bose to the *Hindoo Patriot*, on the subject of the Calcutta Improvement Bill:—I regret that in the framing of the Bill and in the temper of the debate about its provisions on the Government side, this principle (of conciliation) was ignored. It is a matter of some surprise that the officiating Lieutenant-Governor should have said that even within his limited experience of the Bengal Council forebodings expressed by members regarding an unpopular measure had not been fulfilled. I do not know if anybody ever said that a measure in which no concession to popular opinion had been made, would lead to an immediate rising of the people—these measures are like doses of poison which have a cumulative effect. The causes which have led to the present discontent in India are not very recondite, and if the overworked and overzealous officials in India had the leisure or inclination, they would soon discover that not the least among these causes is the disregard of public opinion, the attitude of mind which puts a deserving and one of the most loyal sections of His Majesty's India subjects on a par with a criminal on his trial.

HINDOO PATRIOT,  
2nd Sept. 1911.

#### VI.—MISCELLANEOUS.

1065. In noting with regret the death of His Highness the Nizam, Mir Mahbub Ali, the *Indian Empire* hopes that his son, the present Nizam, who has already been acknowledged as such by the Government of India, would follow in the footsteps of his illustrious father and ancestors. It is too early yet to say how he would turn out; but the example left by his forefathers should certainly form his guide.

INDIAN EMPIRE,  
5th Sept. 1911.

1066. The *Beharee* congratulates the Maharani Sahiba on getting back the Hathwa estate under her direct control, and trusts the administration of the Raj will henceforth be so conducted as to do credit to the Maharani Sahiba. Hathwa is one of the oldest estates in the province, and we doubt not its traditions will be carefully preserved and faithfully acted up to. It has been one of the lasting grievances that the claims of the Beharees for appointment in the Hathwa Raj has not been very much attended to and we are sure the Maharani Sahiba will kindly see her way to do justice to their claims.

BEHAREE,  
1st Sept. 1911.

1067. The *Behar Herald* heartily congratulates the Maharani Sahiba of Hathwa on her resumption of the powers and guardianship of her mirror son to which she is morally and legally entitled, and earnestly hopes that she as well as the Maharajah Kumar will live long to enjoy the numerous blessings of heaven of which they are now the fortunate recipients and to administer the estate for the good of their people.

BEHAR HERALD,  
2nd Sept. 1911.

1068. The *Bengalee* says that it is a great reflection upon Canada's imperial patriotism that she should accord a worse and less humane treatment to the Indian subjects of the King than she does even to Chinese or Japanese immigrants. The journal says it has more than once referred to this disagreeable and, to all lovers of the Empire, humiliating topic, but it seems the Canadian Government is as difficult to move in such matters as the Government of the Transvaal. A public feeling already exists on the subject in India, and it may easily be deepened and strengthened. But Indian public opinion is not adequately effective even in regard to internal matters. It is absolutely powerless in regard to matters of an imperial or international character. All that the people can do is to seek to influence their own Government to take such steps as it can take. But even the Government of India do not carry that weight in imperial matters which they would doubtless have commanded if India had been self-governing. It was practically ignored on the occasion of the last Imperial Conference, though numerically and otherwise India is by far the most important of the King's overseas possessions.

BENGALIAN,  
3rd Sept. 1911.



BENGALER,  
1st Sept. 1911.

1069. The *Bengaler* expresses great pleasure in learning that there is every prospect of a Swadeshi Museum being established in Calcutta in the near future. This

has been a suggestion which was long ago urged as necessary as people must first know what things are made in the country, what their price is, and where they are to be had, before they can consider the practicability of giving them a preference over foreign goods.

BENGALER,  
1st Sept. 1911.

1070. The *Bengaler* says that the international competition into the vortex of which India has now been thrown can end only in one of two ways. It can either bring

A common nationality in India. into existence an India, strong, united, self-governing and capable of holding her own in the race of life as only a nation in these days can; or it can reduce the multitudinous population of India into individual atoms, which can only be the play-things of superior races fulfilling a certain economic function in their lives. Let none lay the flattering unction to their souls that social and religious life is absolutely independent of political and civic life. The organic view of life has once for all dispelled that illusion. If Indians are not politically and industrially able to hold their own, depend upon it that their social and religious life would soon lose its strength, its fervour and in a sense its very meaning.

HINDOO PATRIOT,  
2nd Sept. 1911.

1071. In connection with the suggestion that an extensive park should be formed in the northern portion of Calcutta, the

A park for northern Calcutta. *Hindu Patriot* draws attention to the report of its Chowringhee contemporary who observes that the Corporation has acquired a plot of fourteen bigahs and has under consideration the purchase of another plot of 31½ bigahs, and says that if the Bengal Government could be induced to act generously in regard to their Khas Mahal land which adjoins the land acquired by the Corporation a third plot of thirty-two bigahs would be available, and with the aid of a public subscription a park measuring in all 100 bigahs might be secured. Physical culture in this country is what the Government has all along been encouraging among the youths of the country, and as they are now advancing rapidly along these lines as they have been rapidly advancing in many other lines, it is nothing but fair and reasonable that the Government should afford every facility to the young men of Bengal to practise those games in which they have already commenced to exhibit an amount of skill.

INDIAN MIRROR,  
1st Sept. 1911.

1072. The *Indian Mirror* asks how much longer are the gates of Wellington Square to remain barred against the public?

Wellington Square. For the last five years they have been denied the right of access to the square, and the place wears a wild appearance. The public were assured that the square would be reopened after the elevated reservoir at Tallah had been put in working order. The working of the new reservoir has already had sufficient trial, but the square remains as tightly shut against the public as ever.

INDIAN MIRROR,  
1st Sept. 1911.

1073. Commenting on the appeal submitted by Mr. Ramchandra Rao in regard to dancing girls and the adoption of

Mr. Ramchandra Rao. minors by prostitutes, the *Indian Mirror* remarks that the suggestion is pre-eminently a reasonable one and deserves the consideration of all who bestow any attention on the cause of social and individual purity. Now that the Secretary of State has drawn the attention of the Government of India to the necessity of knocking on the head the evil of the dedication of minor girls to a shameful life, it is of the utmost importance that public opinion should rally to the support of the Government in any Legislation that it may undertake for the elimination of the evil.

F. D. BARTLEY,

Assistant to the D. I.-G., Special Dept.

OFFICE OF THE BENGAL SPECIAL DEPT.;

9, ELYSIUM ROW,

The 9th September 1911.